

# Sri Laghu-Bhagavatamṛta

## Part One

### Śrī Kṛṣṇāmṛta - The Nectar of Śrī Kṛṣṇa

#### Chapter One

#### Svayam-rūpa-vilāsa-svāmśāveśa-prakāśa-lakṣaṇa-bhagavat-tattva-nirūpaṇa The Svayam-rūpa, Vilāsa, Svāmśa, and Aveśa Forms of the Lord

##### Text 1

om namaḥ śrī-kṛṣṇāya

namas tasmai bhagavate  
kṛṣṇāyākuntha-medhase  
yo dhatte sarva-bhūtānām  
abhavāyoṣatīḥ kalāḥ

om-om; namaḥ-I offer respectful obeisances; sri-kṛṣṇāya-to Sri Kṛṣṇa; namaḥ-I offer respectful obeisances; tasmai-to Him; bhagavate-the Supreme Personality of Godhead; kṛṣṇāya-Sri Kṛṣṇa; akuntha-medhase-all-knowing; yaḥ-who; dhatte-places; sarva-of all; bhūtānām-living entities; abhavaya-for the liberation; usatīḥ kalāḥ-His innerable incarnations.

I offer my respectful obeisances to Śrī Kṛṣṇa, who is glorified in the following verses of Śrīmad-Bhāgavatam (10.87.46 and 11.5.32):

"I offer my respectful obeisances to Śrī Kṛṣṇa, the omniscient Supreme Personality of Godhead who, in order to liberate the conditioned souls from the cycle of repeated birth and death, appears in the material world in the forms of His innumerable incarnations."

##### Text 2

kr̥ṣṇa-varṇam̐ tviṣākṛṣṇam̐  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi sumedhasaḥ

kr̥ṣṇa-varṇam-repeating the syllables kr̥ṣ-ṇa; tviṣā-with a luster; akṛṣṇam-not black (golden); sa-aṅga-along with associates; upāṅga-servitors; astra-weapons; pārṣadam-confidential companions; yajñaiḥ-by sacrifice; saṅkīrtana-prāyair-consisting chiefly of congregational chanting; yajanti-they worship; hi-certainly; su-medhasaḥ- intelligent persons.

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."\*

### Text 3

mukhāravinda-nisyanda-  
maranda-bhāra-tuṇḍilā  
mamānandaṁ mukundasya  
sandugdham̐ veṇu-kākālī

mukha-of the face; aravinda-lotus; nisyanda-trickling; maranda-honey; bhara-abundance; tundila-filled; mama-my; anandam-bliss; mukundasya-of Lord Mukunda; sandugdham-produced; venu-of the flute; kakali-sweet sound.

May the honey-sweet flute music that flows from Lord Mukunda's lotus mouth fill me with bliss.

### Text 4

śrī-caitanya-mukhodgīrṇā  
hare-kṛṣṇeti-varṇakāḥ  
majjayanto jagat premṇi  
vijayantam̐ tad-āhvayāḥ

sri-caitanya-of Sri Caitanya Mahāprabhu; mukha-from the mouth; udgīrṇa-manifest; hare kṛṣṇa iti varṇakāḥ-the Hare Kṛṣṇa maha-mantra; majjayantaḥ-are drowning; jagat-the entire universe; premṇi-in pure love of Kṛṣṇa; vijayantam-all glories; tat-āhvayāḥ-to that mah-mantra.

Glory to the Hare Kṛṣṇa mahā-mantra, the Lord's names spoken by Śrī Caitanya's mouth, which drown the world in pure love!

#### Text 5

śrīmat-prabhu-padāmbhojaiḥ  
śrīmad-bhāgavatāmṛtam  
yad vyatāni tadevedaṁ  
saṅkṣepeṇa niṣevyate

śrīmat-prabhu-of Srīla Sanātana Gosvami; pada-ambhojaiḥ-by the lotuslike words; śrīmad-bhāgavatāmṛtam-the book named Brhad-bhāgavatāmṛtam; yat-what; vyatāni-manifested; tada-then; eva-certainly; idam-that; saṅkṣepeṇa-as a summary; niṣevyate-is manifested.

Of Śrī Bṛhad-bhāgavatāmṛtam, manifested by the lotus words of my master, this book is a summary.

#### Text 6

idam śrī-kṛṣṇa-tad-bhakta-  
sambandhād amṛtaṁ dvidhā  
ādau kṛṣṇāmṛtaṁ tatra  
suhṛdbhyaḥ pariveṣyate

idam-this book; śrī-kṛṣṇa; to Śrī Kṛṣṇa; tat-bhakta-and to His devotees; sambandhat-because of the relation; amṛtam-the nectar; dvidhā-in two parts; ādau-first; kṛṣṇa-amṛtam-the nectar of Kṛṣṇa; tatra-there; suhṛdbhyaḥ-from His friends; pariveṣyate-served.

This book will describe two kinds of nectar: the nectar of Śrī Kṛṣṇa, and the nectar of His devotees. First will be the nectar of Kṛṣṇa, nectar relished by the Lord's friends.

#### Texts 7 and 8

nirbandham yukti-vistāre  
mayātra parimuñcatā  
pradhānatvāt pramāṇeṣu  
śabda eva pramaṇyate

yatas taiḥ "śāstra-yonitvāt"  
iti nyāya-pradarśanāt  
śabdasyaiva pramāṇatvaṁ  
svī-kṛtaṁ paramarṣibhiḥ

nirbandham-without relation; yukti-of material logic; vistare-to the expansion;  
maya-by me; atra-here; parimuncata-freedom; pradhanatvat-because of the  
superiority; pramanesu-among sources of knowledge; sabdaḥ-the Vedic revelation;  
eva-certainly; pramanyate-is accepted as evidence; yataḥ-because; taiḥ-by them;  
sastra-of the Vedic literature; yonitvat-because of being the origin; iti-thus; nyaya-  
of the Vedanta-sutra (1.1.3); pradarsanat-because of the explanation; sabdasya-of  
the Vedic literature; eva-certainly; pramanatvam-evidence; svi-krtam-accepted;  
parama-rsibhiḥ-by the great sages.

Because the Vedic revelation is the best of all evidence, I will base my  
arguments on it and not on material logic. The best of sages accepts the Vedic  
revelation as the best evidence, for he said (Vedānta-sūtra 1.1.3): "The Supreme is  
understood from the Vedic revelation".

#### Text 9

kim ca "tarkāpratiṣṭhānāt"  
iti nyāya-vidhānataḥ  
amībhir eva su-vyaktam  
tarkasyānādarāḥ kṛtaḥ

kim ca-furthermore; ca-also; tarka-of logic; apratisthanat-because of the  
inconclusiveness; iti-thus; nyaya-vidhanataḥ-because of the statement of Vedanta-  
sutra; amibhiḥ-by them; eva-certainly; su-vyaktam- manifest; tarkasya-of material  
logic; anadaraḥ-criticism; kṛtaḥ-is done.

With the words (Vedānta-sūtra 2.1.11) "The Supreme cannot be understood by  
material logic" he directly criticized material logic.

#### Text 10

athopāsyeṣu mukhyatvaṁ  
vaktum utkarṣa-bhūmataḥ  
kṛṣṇasya tat-svarūpāṇi  
nirūpyante kramād iha

atha-now; upasyesu-among those who are worshipping; mukhyatvam-

preeminence; vaktum-to describe; uktarsa-bhumataḥ-because of superiority;  
kṛsnasya-of Sri Kṛṣṇa; tat-His; sva-rupani-forms; nirupyante-are described; kramat-  
one after another; iha-in this book.

To prove that the Supreme Lord, Śrī Kṛṣṇa, is the best of they who are worthy  
of worship, His forms will be described here, one after another.

### Text 11

svayaṁ rūpas tad-ekātma-  
rūpa āveśa-nāmakāḥ  
ity asau tri-vidhaṁ bhāti  
prapañcātīta-dhādasu

svayaṁ-rupaḥ-own form; tat-eka-atma-rupaḥ-expanded form; avesā-namakāḥ-  
empowered incarnation; iti-thus; asau-He; tri-vidham-in three ways; bhāti-is  
manifest; prapañca-the material world; atīta-beyond; dhādasu-in His abodes.

In His abodes beyond the worlds of matter, the Supreme Lord is manifest in  
three kinds of forms: 1. svayaṁ-rūpa, 2. tad-ekātma-rūpa, and 3. āveśa-rūpa.

### Text 12

ananyāpekṣi yat rūpaṁ  
svayaṁ-rūpaḥ sa ucyate

ananya-apekṣi-independant; yat-which; rūpaṁ-form; svayaṁ rūpaḥ-original  
form; saḥ-that; ucyate-is called.

The svayaṁ-rūpa is said to be the original form, not manifested from any other.

### Text 13

īśvaraḥ paramaḥ kṛṣṇaḥ  
śac-cid-ānanda-vigrahaḥ  
anādir ādir govindaḥ  
sarva-kāraṇa-kāraṇam

īśvaraḥ-the controller; paramaḥ-supreme; kṛṣṇaḥ-Lord Kṛṣṇa; śat-eternal  
existence; cit-absolute knowledge; ānanda-absolute bliss; vigrahaḥ-whose form;

anādiḥ-without beginning; ādiḥ-the origin; govindaḥ-Lord Govinda; sarva-kāraṇa-kāraṇam-the cause of all causes.

It is described in Brahma-saṁhitā (5.1):

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes."\*

#### Text 14

yad rūpaṁ tad abhedena  
svarūpeṇa virājate  
akṛty-ādibhir anyā-dṛk  
sa tad ekātma-rūpakaḥ  
sa vilāsaḥ svāmśa iti  
dhatte bheda-dvayaṁ punaḥ

yat-which; rupam-form tat-abhedena-not different from the svayam-rupa;  
svarupena-in its own form; virajate-is manifest; akṛti-adibhiḥ-with form, qualities,  
and so forth; anyā-another; adṛk-like; sah tat-that; eka-atma-rupakaḥ-tadekatma-  
rupa; saḥ-that; vilasaḥ-vilasa-rupa; svamsaḥ- svamsa-rupa-iti-thus; dhatte-  
manifests; bheda-dvayaṁ-in two divisions; punaḥ-again.

The svayaṁ-rūpa is not different from His original form. In the tad-ekātma-rūpa the Lord's form and other features are different from His original form. The tadekātma-rūpa forms are divided into two types: 1 vilāsa-rūpa, and 2. svāmśa-rūpa.

#### Texts 15 and 16

svarūpam anyākāraṁ yat  
tasya bhāti vilāsataḥ  
prāyenātma-samaṁ śaktyā  
sa vilāso nigadyate

paramavyoma-nāthas tu  
govindasya yathā smṛtaḥ  
paramavyoma-nāthasya  
vāsudevas ca yādṛśaḥ

sva-rūpam-the Lord's own form; anyā-other; ākāraṁ-feathures of the body; yat-

which; tasya-His; bhāti-appears; vilāsataḥ-from particular pastimes; prāyeṇa-almost; ātma-samam-self-similar; śaktyā-by His potency; saḥ-that; vilāsaḥ-the vilāsa (pastime) form; nigadyate-is called; parama-vyoma-nathaḥ-Narayana, the lord of Vaikuntha; tu-also; govindasya-of Lord Govinda; yatha-just as; smṛtaḥ-is remembered; parama-vyoma-nathasya-of Lord Narayana; vasudevaḥ-Lord Vasudeva; ca-also; yadrsaḥ-like whom.

When the Lord displays numerous forms with different features by His inconceivable potency, such forms are called vilāsa-vigrahas.\* In this way from Lord Govinda is manifest Lord Nārāyaṇa, the master of the spiritual sky, and from Lord Nārāyaṇa is manifest Lord Vāsudeva.

### Text 17

tādṛśo nyūna-śaktim yo  
vyanakti svāmśa īritaḥ  
saṅkarṣaṇādir matsyādir  
yathā tat-tat-svadhāmasu

tadrsaḥ-like that; nyuna-lessened; saktim-potency; yaḥ-who; vyanakti-manifests; svamsaḥ-svamsa-rupa; iritaḥ-is called; sankarsana-adiḥ-beginning with Lord Sankarsana; matsya-adiḥ-beginning with Lord Matsya; yatha-just as; tat-tat-svadhāmasu-each in His own abode.

These forms manifest other forms that have lesser power, and are called svāmśa-rūpas. The forms headed by Lord Saṅkarṣaṇa and the forms headed by Lord Matsya, each manifest in His own abode, are examples of these forms.

### Texts 18 and 19

jñāna-śakty-ādi-kalayā  
yatrāviṣṭo janārdanaḥ  
ta āveśā nigadyante  
jīva eva mahattamaḥ

vaikuṇṭhe 'pi yathā śeṣo  
nāradaḥ sanakādayaḥ  
akṛūra-dṛṣṭāne cāmī  
daśame parikīrtitaḥ

jñana-of knowledge; sakti-with the potency; adi-beginning with; kalaya-with a

particle; yatra-where; avistaḥ-entered; janardanaḥ-the Supreme Lord; te-they; avesah-avesa incarnations; nigadyante-are called; jivaḥ-individual living entities; eva-certainly; mahattamaḥ-great souls; vaikunthe-in Vaikunthaloka; api-also; yatha-just as; sesaḥ-Ananta Sesa; naradaḥ-Narada Muni; sanaka-adayaḥ-the four Kumaras; akrura-of Akrura; drstante-in the example; ca-also; ami-these; dasame-in the Tenth Canto of Srimad-Bhagavatam; parikirtitaḥ-glorified.

Exalted individual souls (jīvas) into whom Lord Janārdana enters with a portion of His knowledge-potency and other potencies, are called āveśas. Śeṣa, Nārada, and the four Kumāras are examples of them in Vaikuṇṭha. They were seen by Akrūra, as described in the Tenth Canto.

## Text 20

prakāśas tu na bhedeṣu  
gaṇyate sa hi nau prthak

prakasaḥ-prakāśa-rūpa; tu-but; na-not; bhedesu-in differences; ganyate-is counted; saḥ-He; hi-certainly; na-not; u-certainly; prthak-different.

Prakāśa-rūpas are the same form manifest in many places.

## Texts 21 and 22

tathā hi

anekātra prakāṣatā  
rūpasyaikasya yaikadā  
sarvathā tat svarūpaiva  
sa prakāśa itīryate

dvāravatyām yathā kṛṣṇaḥ  
pratyakṣam prati-mandiram  
citram bataitat ity ādi  
pramāṇena sa setsyati

tatha hi-moreover; anekatra-in many places; prakāṣatā-the manifestation; rūpasya-of form; ekasya-one; yā-which; ekadā-at one time; sarvathā-in every respect; tat-His; sva-rūpa-own form; eva-certainly; saḥ-that; prakāśaḥ-manifestive form; iti-thus; īryate-it is called; dvaravatyam-at Dvaraka; yatha-just as; kṛṣṇaḥ-Lord Kṛṣṇa; pratyakṣam-directly; prati-mandiram-at every palace; citram bata etat iti adi-Srimad-Bhagavatam 10.69.2; pramanena-by the evidence; saḥ-that; setsyati-



will be established.

If numerous forms, all equal in their features, are displayed simultaneously, such forms are called prakāśa-vigrahas of the Lord.\* Lord Kṛṣṇa's did this in the many palaces of Dvārakā. This will be proved when Śrīmad-Bhāgavatam 10.69.2 is quoted here.

### Text 23

kvacit catur-bhujatve 'pi  
na tyajet kṛṣṇa-rūpatam  
ataḥ prakāśa eva syāt  
tasyāsu dvi-bhujasya ca

kvacit-sometimes; catuh-bhujatve-in the condition of manifesting four arms; api-although; na-may not; tyajet-give up; kṛṣṇa-rūpatam-the form of kṛṣṇa; ataḥ-therefore; prakāśa-prakāśa-rūpa; eva-certainly; syāt-may be; tasya-of Him; asau-that; dvi-bhujasya-of the two-armed form; ca- also.

Sometimes, without abandoning His Kṛṣṇa-form, Lord Kṛṣṇa manifests a four-arm form. This is a prakāśa-rūpa of His two-arm form.

### Text 24

prapañcātīta-dhāmatvam  
eṣāṁ śāstre pṛthag-vidhe  
pādmīyottara-khaṇḍādaḥ  
vyaktam eva virājate

prapañca-the material world; atīta-beyond; dhāmatvam-abode; eṣāṁ-of them; śāstre-in the Vedic literature; pṛthag-vidhe-various; padmīya-uttara-khaṇḍa-adaḥ-in the scriptures beginning with the Uttara-khaṇḍa of the Padma Purāṇa; vyaktam-manifested; eva-certainly; virājate-appear.

The many forms of the Supreme Lord each have their own abode in the spiritual sky, beyond the touch of matter. This is confirmed in the Uttara-khaṇḍa of the Padma Purāṇa, and in many other Vedic literatures also.

## Chapter Two The Puruṣa and Guṇa Avatāras

## Text 1

athāvatārāḥ kathyante  
kṛṣṇo yeṣu ca puṣkalaḥ

atha-now; avatārāḥ-incarnations; kathyante-are described; kṛṣṇaḥ-Kṛṣṇa; yeṣu-among whom; ca-also; puṣkalaḥ-the best.

Now the Lord's incarnations, among which Śrī Kṛṣṇa is the best, will be described.

## Texts 2 and 3

purvoktā viśva-kāryārtham  
apūrvā iva cet svayam  
dvārāntareṇa vāviḥsyur  
avatārās tadā smṛtāḥ

tac ca dvāraṁ tadekātma-  
rūpas tad-bhakta eva ca  
śeṣaśāyī-ādiko yādvad  
vasudevādiko 'pi ca

purva-previously; uktaḥ-described; viśva-kārya-artham-to execute His mission in the material world; apurvaḥ-unprecedented; iva-as it were; cet-if; svayam-personally-dvāra-antareṇa-by the agency of another; va-or; viḥsyuḥ-appear; avatārāḥ-incarnations; tada-then; smṛtāḥ-are remembered; tat-therefore; ca-also; dvāraṁ-agency; tad-eka-atma-rupaḥ-His tadekatma-rupa; tat-bhaktāḥ-His devotees; eva-certainly; ca-also; śeṣaśāyī-Seṣaśāyī Viṣṇu; adikaḥ-beginning with; yādvat-just as; vasudeva-Maharaja Vasudeva; adikaḥ-beginning with; api ca-also.

To act in the material world, the Supreme Lord appears in the previously described forms and in other ways, as if He had never appeared in that way before. These appearances are known as "incarnations". In this way He appears in His tad-ekātmā forms, such as Śeṣaśāyī Viṣṇu, and in His empowered devotees, such as Mahārāja Vasudeva.

## Texts 4 and 5

puruṣākhyā guṇātmāno  
līlātmānaś ca te tridhā

prāyaḥ svāmśas tathāveśā  
avatārā bhavanty amī  
atra yaḥ syāt svayaṁ-rūpaḥ  
sa 'gre vyakti-bhaviṣyati

purusa-akhyaḥ-purusa-avatāras; guṇa-atmanah-guṇa-avatāras; lila-atmanah-lila-avatāras; ca-also; te-they; tridha-three kinds; prayah-generally; sva-amsah-svamsa-rupa; tatha-in the same way; avesah-avesa-rupa; avatārah-incarnations; bhavanti-are; ami-these; atra-here; yaḥ-who; syat-may be; svayam-rupaḥ-the original form svayam-rupa; sha-He; agre-at the beginning; vyakti-bhaviṣyati-will be manifest.

Again there are three kinds of incarnations of the Lord: 1. puruṣa-avatāras, 2. guṇa-avatāras, and 3. līlā-avatāras. These incarnations are mostly svāmśa-rūpa and āveśa-rūpa forms. The Lord may also appear in His svayaṁ-rūpa among them.

## Text 6

tatra puruṣa-lakṣaṇaṁ yathā viṣṇu-purāṇe

ñtasyaiva yo 'nu guṇa-bhāg vividhaika eva  
śuddho 'py aśuddha iva mūrti-vibhāga-bhedaiḥ  
jñānānvitaḥ sakala-sattva-vibhūti-kartā  
tasmai nato 'smi puruṣāya sadāvyayāya" iti.

ñtasyaiva anu purvoktāt paramēśvarāt samānāntaram" iti svāmī.

tatra--there; puruṣa-of the Puruṣa-avatāra; lakṣaṇaṁ-decsription; yathā-as; viṣṇu-purāṇe-in Viṣṇu Purāṇa; tasya-of Him; eva-certainly; yaḥ-who; anu-following; guṇa-bhak-full of auspicious transcendental qualities; vividha-appearing as many; ekaḥ- one; eva-certainly; suddhaḥ-free from material contact; api-although; asuddhaḥ-contacting the material energy; iva-as if; murtu-vibhaga-bhedaiḥ- expanding in many forms; jnana-anvitaḥ-full of knowledge; sakala-all; sattva-transcendental; vibhuti-opulences and power; karta-the origin; tasmai-to Him; nataḥ asmi-I offer my respectful obeisances; purusaya-to the purusa-avatāra; sada-eternally; avyayaya-unchanging; iti-thus; tasya eva anu-this phrase; purva-uktat-from the previously explained; paramesvarat-Supreme Controller; samanantaram-after; iti-thus; svami-the commentary of Sridhara Svami.

Now the puruṣa-avatāras will be described. In Viṣṇu Purāṇa (6.8.59) it is said:

"I offer my respectful obeisances to the eternal, unchanging puruṣa-avatāra, who has a great variety of transcendental qualities, who seems to be impure although He is supremely pure, who appears in many forms, who is full of transcendental knowledge, and who is the origin of all transcendental powers and opulences."

Śrīdhara Svāmī notes that the phrase "tasyaiva anu" means "after the Supreme Controller is described."

## Texts 7 and 8

atra kārīkā

parameśāṁśa-rūpo yaḥ  
pradhāna-guṇa-bhāg iva  
tad-īkṣādi-kṛtīr nānā-  
vatāraḥ puruṣaḥ smṛtaḥ

ñādyo 'vatāraḥ puruṣaḥ parasya" iti.

atra-here; kārīkā-explanation; parama-isa-of the Supreme Personality of Godhead; amsa-rupaḥ-expansion; yaḥ-who; pradhana-the unmanifest modes of material nature; guṇa-and of the manifest modes of material nature; bhak-the master; iva-as; tat-ikṣa-adi-kṛtīḥ-the observer and controller of material nature; nana-avatāraḥ- the origin of the various incarnations; puruṣaḥ-the puruṣa-avatāra; smṛtaḥ- is described; adyaḥ-the original; avatāraḥ-incarnation; puruṣaḥ-puruṣa-avatāra; parasya-of the Supreme; iti-thus.

Here is an explanation. He who is expanded from the Supreme Personality of Godhead, who although He seems to be part of the manifested and unmanifested material modes, in truth only observes them, and who is the source of many incarnations of Godhead, the Śruti-śāstras describe as the puruṣa-avatāra. For example, Śrīmad-Bhāgavatam explains (2.6.40):

ñKāraṇārṇavaśāyī Viṣṇu is the first incarnation of the Supreme Lord."

## Text 9

tasya tu bhedaḥ. sātva-tantre

ñviṣṇos tu trīṇi rūpāṇi  
puruṣākhyāny atho viduḥ  
ekam tu mahataḥ sraṣṭr

dvitīyaṁ tv aṇḍa-saṁsthitam  
tṛtīyaṁ sarva-bhūta-sthaṁ  
tāni jñātvā vimucyate"

viṣṇoḥ-of Lord Viṣṇu; tu-certainly; trīṇi-three; rūpāṇi- forms; puruṣa-ākhyāni-celebrated as the puruṣa; atho-how; viduḥ-they know; ekam-one of them; tu-but; mahataḥ sraṣṭṛ-the creator of the total material energy; dvitīyam-the second; tu-but; aṇḍa-saṁsthitam- situated within the universe; tṛtīyam-the third; sarva-bhūta-stham- within the hearts of all living entities; tāni-these three; jñātvā-knowing; vimucyate-one becomes liberated.

The different puruṣa-avatāras are described in Sātvata Tantra:

"Viṣṇu has three forms called puruṣas. The first, Mahā-Viṣṇu, is the creator of the total material energy (mahat), the second is Garbhodaśāyī, who is situated within each universe, and the third is Kṣīrodaśāyī, who lives in the heart of every living being. He who knows these becomes liberated from the clutches of māyā."\*

#### Text 10

tatra prathamam yathā ekādaśe

ñbhūtair yadā pañcabhir ātma-sṛṣṭaiḥ  
puraṁ virājam viracayya tasmin  
svāmśena viṣṭaḥ puruṣābhidhānam  
avāpa nārāyaṇa ādi-devaḥ"

tatra-there; prathamam-the first; yathā-as; ekādaśe-in the Eleventh Canto; bhūtair-by the material elements; yadā-when; pañcabhiḥ-five (earth, water, fire, air and ether); ātma-sṛṣṭaiḥ-created by Himself; puraṁ-the body; virājam-of the universe in its subtle form; viracayya- having constructed; tasmin-within that; svāmśena-in the manifestation of His own plenary expansion; viṣṭaḥ-entering; puruṣa-abhidhānam-the name Puruṣa; avāpa-assumed; nārāyaṇaḥ-Lord Nārāyaṇa; ādi-devaḥ- the original Personality of Godhead.

The first puruṣa-avatāra is described in Śrīmad-Bhāgavatam (11.4.3):

"When the primeval Lord Nārāyaṇa created His universal body out of the five elements produced from Himself and then entered within that universal body by His own plenary portion, He thus became known as the Puruṣa."\*

#### Text 11

brahma-saṁhitāyām ca

ñtasminn āvirabhūl liṅge  
mahā-viṣṇur jagat-patiḥ"

ñsahasra-śīrṣā puruṣaḥ" ity ādi

ñnārāyaṇaḥ sa bhagavān  
āpas tasmāt sanātanāt  
āvīr āsīt kāraṇārṇo  
nidhiḥ saṅkarṣaṇātmakaḥ  
yoga-nidrām gatas tasmin  
sahasrāmśaḥ svayam mahān"

ñtad-roma-bila-jāleṣu  
bijaṁ saṅkarṣaṇasya ca  
haimānyaṇḍāni jātāni  
mahābhūtāvṛtāni tu" ity etad-antam.

brahma-saṁhitāyām-in Brahma-saṁhitā; ca-also; tasmin-in him; āvirabhūt-is manifest in the form of a glance; liṅg- in Śambhu; mahā-viṣṇuḥ-known as Mahā-Viṣṇu; jagat-of the world; patiḥ-the Lord; sahasra-śīrṣā-having thousands of heads; puruṣaḥ- Mahā-Viṣṇu; iti ādi-in the passage beginning with the words; nārāyaṇaḥ-known as Nārāyaṇa; saḥ bhagavān-the same Lord (Mahā-Viṣṇu); apaḥ-the expanse of water; tasmāt-from Him; saṅkarṣaṇa-atmakāḥ-the subjective portion of Saṅkarṣaṇa; yoga-nidrām-divine sleep; gataḥ-having entered; tasmin-in that; sahasra-āmśaḥ-with thousands of subjective portions; svayam-Himself; mahān-the Supreme Lord; tat-of Mahā-Viṣṇu; roma-bila-jāleṣu-in the pores of the skin; bijaṁ-seeds; saṅkarṣaṇasya-of Saṅkarṣaṇa; ca-and; haimāni-golden; ṇḍāni-eggs; jātāni-are born; mahā-bhūtā-with the five great elements; āvṛtāni-covered; tu-also; iti etad-antam-in the passage ending with these words.

Brahma-saṁhitā (5.10-13) also describes Him:

"The Lord of the world Mahā-Viṣṇu is manifest in him (Lord Maheśvara) by His subjective portion in the form of His glance."\*\*

"The Lord of the mundane world, Mahā-Viṣṇu, possesses thousands of thousands of heads, eyes and hands. He is the source of thousands of thousands of avatāras in His thousands of thousands of subjective portions. He is the creator of thousands of thousands of individual souls.\*\*

"The same Mahā-Viṣṇu is spoken of by the name of Nārāyaṇa in this mundane world. From that eternal person has sprung the vast expanse of water of the spiritual causal ocean. The subjective portion of Saṅkarṣaṇa who abides in Paravyoma, the above supreme puruṣa with thousands of subjective portions, reposes in the state of divine sleep (yoga-nidrā) in the waters of the spiritual causal ocean."\*\*

"The spiritual seeds of Saṅkarṣaṇa existing in the pores of skin of Mahā-Viṣṇu

are born as so many golden sperms. These sperms are covered with five great elements."\*\*

### Text 12

liṅgam atra svayaṁ-rūpasya-  
āṅga-bheda udīritaḥ

liṅgam-the word "linga"; atra-in this quotation; svayaṁ-rūpasya-of the original form; āṅga-of the body; bhedaḥ-division; udīritaḥ-is described.

In this passage the word "liṅga" means {sy 168}different from the original form (svayaṁ-rūpa) of the Lord".

### Text 13

dvitīyaṁ yathā tatraiva tad-anantaram

ñpraty-aṇḍam evaṁ ekāṁśād  
ekāṁśād viśati svayaṁ" iti.

dvitīyaṁ-the second; yathā-as; tatra-there; eva-indeed; tad-anantaram-then:fn 2  
prati-aṇḍam-into each universe; evaṁ-thus; eka-aṁśāt eka aṁśāt- as separate  
portions; viśati-entered; svayaṁ-of the same (Mahā-Viṣṇu).

Brahma-saṁhitā 5.14) then describes the second puruṣa-avatāra:

"The same Mahā-Viṣṇu entered into each universe as His own separate subjective portions."\*\*

### Text 14

garbhodaka-śayaḥ padma-  
nābho 'sāv aniruddhakaḥ  
iti nārāyaṇopakhyāna  
uktaṁ mokṣa-dharmake  
sa 'yaṁ hiraṇya-garbhasya  
pradyumnatve niyamakaḥ

garbha-udaka-sayaḥ-Garbhodakasayi Visnu; padma-nabhaḥ-Pradyumna; asau-  
He; aniruddhakaḥ-Aniruddha; iti-thus; nārāyaṇa-of Narayana; upakhyane-in the  
story; uktaṁ-said; mokṣa-dharmake-in the Mokṣa-dharma; saḥ ayam-that same

person; hiranya-garbhasya-of Garbhodakasayi Visnu; pradyumnatve-in the status of Pradyumna; niyamakah-controller.

That the Lord expands as Lord Pradyumna and thus becomes the origin of Garbhodakaśāyī Viṣṇu is confirmed in the Nārāyaṇa-upakhyāna of the Mokṣa-dharma:

"As Garbhodakaśāyī Viṣṇu, lotus-naveled Lord Pradyumna is the father of Lord Aniruddha."

### Text 15

atha yat tu tṛtīyaṁ syāt  
rūpaṁ tac cāpy adṛśyata  
ñkecit sva-dehāntaḥ" iti  
dvitīya-skandha-pādyataḥ

atha-now; yat-which; tu-also; tritiyam-in the Third purusa-avatāra; syat-is; rupam-form; tat-that; ca api-also; adrsyata-was seen; kecit sva-dehatah iti-in the following verse:

ñkecit sva-dekāntat-hṛdayāvakāśe  
prādeśa-mātram puruṣaṁ vasantam  
catur-bhujam kañja-rathāṅga-śaṅkha-  
gadā-dharaṁ dhāraṇayā smaranti";  
dvitīya-skanda-padyataḥ-from Śrīmad-Bhagavatam (2.2.8).

The third puruṣa-avatāra is described in Śrīmad-Bhāgavatam (2.2.8):

"Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, a wheel of a chariot, a conchshell and a club respectively."\*

### Text 16

guṇāvatārās tatrātha  
kathyante puruṣād iha  
viṣṇur brahmā ca rudraś ca  
sthiti-sargādi-karmaṇā

guna-avatārah-the guna-avatāras; tatra-there; atha-now; kathyante-are described; purusat-from the purusa-avatāra; iha-here; visnuḥ-Visnu; brahma-Brahma; ca-also;



rudraḥ-Siva; ca-and; sthiti-maintenance; sarga- creation; adi-beginning with;  
karmana-by work.

From the puruṣa-avatāra Viṣṇu, Brahmā, and Śiva, who maintain, create, and destroy the material universe, are said to have come.

### Text 17

yathā prathame

ñsattvaṁ rajas tama iti prakṛter guṇās tair  
yuktaḥ paraḥ puruṣa eka ihāśya dhatte  
sthity-ādaye hari-viriñci-hareti saṁjñāḥ  
śreyāṁsi tatra khalu sattva-tanor nṛṇāṁ syuḥ"

yatha-just as; prathame-in Srimad-Bhagavatam 1.2.23; sattvam-goodness; rajaḥ-passion; tamaḥ-the darkness of ignorance; iti-thus; prakṛteḥ- of the material nature; guṇāḥ-qualities; taiḥ-by them; yuktaḥ- associated with; paraḥ-transcendental; puruṣaḥ-the personality; ekaḥ- one; iha asya-of this material world; dhatte-accepts; sthiti-ādaye-for the matter of creation, maintenance and destruction, etc.; hari-Viṣṇu, the Personality of Godhead; viriñci-Brahmā; hara-Lord Śiva; iti-thus; saṁjñāḥ-different features; śreyāṁsi-ultimate benefit; tatra-therein; khalu-of course; sattva-goodness; tanor-form; nṛṇām-of the human being; syuḥ-derived.

They are described in Śrīmad-Bhāgavatam (1.2.23):

"The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness and ignorance, and just for the material world's creation, maintenance and destruction He accepts the three qualitative forms of Brahmā, Viṣṇu and Śiva. Of these three, all human beings can derive ultimate benefit from Viṣṇu, the form of the quality of goodness."\*

### Text 18

atra kārīkā

yogo niyamakatayā  
guṇaiḥ sambandha ucyate  
ataḥ sa tair na yujyate  
tatra svāṁśaḥ parasya yaḥ

atra-here; karika-explanation; yogaḥ-contact; niyamakataya-because of being the controller/ gunaiḥ-with the three modes of material nature; sambandhaḥ-relation; ucyate-is described; ataḥ-therefore; saḥ-He; taiḥ- by them; na-not; yujyate-is in contact; tatra-there; sva-amsaḥ-direct manifestation; parasya-of the Supreme Lord; yaḥ-who.

## Explanation

As controllers of them they have a relationship with the material modes of nature. Only the one (Lord Viṣṇu) that is a svāmśa-avatāra has no relation with the modes.

## Text 19

tatra brahmā

hiranyagarbhaḥ śukṣmo 'tra  
sthūlo vairāja-samjñakaḥ  
bhogāya sṛṣṭaye cābhūt  
padma-bhūr iti sa dvidhā

tatra-there; brahma-Brahma; hiranyagarbhaḥ-Hiranyagarbha; suksmaḥ- subtle; atra-here; sthulaḥ-gigantic; vairaja-Vairaja; samjñakaḥ-named; bhogaya-for enjoyment; sṛṣṭaye-for creation; ca-also; abhūt-was; padma-bhuḥ-born from the lotus navel of Garbhodakasayi Viṣṇu; iti-thus; saḥ-he; dvi-dha-in two features.

## Brahmā

As the subtle Hiranyagarbha and the gross Virāja, Brahmā, who is born from the Lord's lotus navel, is manifest in order to enjoy and create. Thus he has two features.

## Text 20

vairāja eva prāyaḥ syāt  
sargādy-artham catur-mukhaḥ  
kadācid bhagavān viṣṇur  
brahmā san sṛjati svayam

vairajaḥ-Vairaja Brahma; eva-certainly; prayāḥ-generally; syāt-may be; sarga-creation; adi-and other activities; artham-for the purpose of performing; catuh-mukhaḥ-with four faces; kadācit-sometimes; bhagavan-the Personality of Godhead; viṣṇuḥ-Visnu; brahma-Brahma; san-being; sṛjati- creates; svayam-

personality.

Four-headed Vairāja Brahmā appears in order to create the material universe and perform other duties. Sometimes Lord Viṣṇu Himself becomes Brahmā and creates the universe.

## Text 21

tathā ca pādme

ñbhavet kvacin mahā-kalpe  
brahmā jīvo 'py upāsanaīḥ  
kvacid atra mahā-viṣṇur  
brahmatvaṁ pratipadyate" iti

tatha-in the same way; ca-also; padme-in the Padma Purana; bhavet- there may be; kvacit-sometimes; maha-kalpe-at the beginning of the maha-kalpa; brahma-Brahma; jivaḥ-individual jiva soul; api-although; upasanaīḥ-by devotional service; kvacit-sometimes; atra-here; maha-visnu; Lord Visnu; brahmatvam-the post of Brahma; pratipadyate-accepts.

Padma Purāṇa explains:

"In some mahā-kalpas a jīva soul becomes Brahmā by devotional service, and in other mahā-kalpas Lord Mahā-Viṣṇu Himself becomes Brahmā."

## Text 22

viṣṇur yatra mahā-kalpe  
śrastrtvam ca prapadyate  
tatra bhunkte taṁ prāviśya  
vairājaḥ saukhya-sampadam  
ato jīvatvam aiśyaṁ ca  
brahmaṇaḥ kalpa-bhedaṭṭhaḥ

visnuḥ-Visnu; yatra-where; maha-kalpe-in the maha-kalpa; srastrtvam- the post of creator; ca-also; prapadyate-attains; tatra-there; bhunkte- enjoys; tam-that; pravisya-entering; vairajaḥ-Vairaja Brahma; saukhya-sampadam-great happiness; ataḥ-therefore; jivatvam-as a jiva soul; aisyaṁ-as the Personality of Godhead; ca-also; brahmaṇaḥ-of Brahma; kalpa-of kalpas; bhedaṭṭhaḥ-according to differences.

In a mahā-kalpa where Lord Viṣṇu personally becomes the creator Brahmā, He

enters the material universe as Virāja Brahmā and enjoys transcendental bliss. Thus the kalpas are divided into those ruled by the Lord and those ruled by a jīva.

### Text 23

īsatvāpekṣayā tasya  
śāstre proktāvatārātā  
samāstitvena bhagavat-  
sannikṛṣṭatayocyate  
asyāvatārātā kaiścid  
āveśatvena kaiścana

īsatva-apeksaya-with in relation to the Personality of Godhead; tasya- of Him; sastre-in the Vedic literature; prokta-described; avatārata-the position of His incarnations; samastitvena-as a whole; bhagavat-to the Personality of Godhead; snnikrstataya-as related; ucyate-is described; asya-of Him; avatārata-the post of incarnation; kaiscit-by some; avesatvena-as empowered incarnation; kaiscana-by others.

When the scriptures say that the Personality of Godhead becomes Brahmā, some say that in general this means that the Lord personally appears, and others say this means the Lord appears as an āveśa-avatāra.

### Text 24

tathā ca brahma-saṁhitāyām

ñbhāsvan yathāśma-śakaleṣu nijeṣu tejaḥ  
svīyaṁ kiyat prakāṣayaty api tadvad atra  
brahmā ya esa jagad-aṇḍa-vidhāna-kartā  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi"

tathā-in the same way; ca-also; brahma-saṁhitāyām-in the Brahma-Saṁhitā; bhāsvān-the illuminating sun; yathā-as; āśma-sakaleṣu-in various types of precious stones; nijeṣu-his own; tejaḥ-brilliance; svīyam-his own; kiyat-to some extent; prakāṣayaty-manifests; api-also; tadvat-similarly; atra-he; brahmā-Lord Brahmā; yaḥ-Who is; eṣaḥ- the Lord; jagat-aṇḍa-vidhāna-karta-becomes the chief of the universe.

Brahma-saṁhitā (5.49) explains:

"I adore the Primeval Lord Govinda from whom the separated subjective portion Brahmā receives his power for the regulation of the mundane world, just as the

Supreme manifests some portion of his own light in all the effulgent gems that bear the names of Sūryakānta, etc."\*\*

#### Text 25

garbhodaśāyino 'syābhūj  
janma nābhi-saroruhāt  
kadācit śrūyate nīrāt  
tejo-vātādikād api

garbhodasayinaḥ-from Garbhodakasayi Viṣṇu; asya-of Brahma; abhūt-was; janma-birth; nabhi-saroruhāt-from the lotus-navel; kadācit-sometimes; śrūyate-it is heard in Vedic literatures; nīrat-from the Garbhodaka ocean; tejaḥ-from fire; vata-from wind; adikat-or from other elements; api- even.

Brahmā is generally born from Garbhodakasāyī Viṣṇu's lotus-navel, although the scriptures explain that sometimes he is born from water, fire, wind, or another element.

#### Text 26

rudra ekādaśa-vyūhas  
tathāṣṭa-tanur apy asau  
prāyaḥ pañcānāś try-akṣo  
daśa-bāhur udiryate

rudraḥ-Siva; ekadāśa-eleven; vyūhaḥ-manifestations; tathā-in that way; asta-tanuḥ-in eight forms; api-also; asau-he; prayāḥ-generally; pañca-with five; ananaḥ-faces; tri-with three; akṣaḥ-eyes; daśa-with ten; bahuḥ-arms; udiryate-is described.

#### Śiva

Śiva appears in eleven forms and eight forms. Generally he has ten arms and five heads, with three eyes on each head.

#### Text 27

kvacij jīva-viśeṣatvaṁ  
harasyoktam vidher iva  
tat tu śeṣavad evāstaṁ  
tad-amṣatvena kīrtanāt

kvacit-sometimes; jiva-visesatvam-as a specific jiva soul; harasya-of Siva; uktam-said; vidheḥ-of Brahma; iva-like; tat-that; tu-but; sesa-vat-as Ananta Sesa; eva-certainly; astam-is; tat-amsatvana-as a direct expansion of the Personality of Godhead; kirtanat-from the glorification.

The scriptures explain that, as Brahmā is, so Śiva is sometimes a jīva soul and sometimes an amśa-avatāra like Lord Śeṣa.

## Text 28

haraḥ puruṣa-dhāmatvān  
nirguṇaḥ prāya eva saḥ  
vikāravān iha tamo-  
yogāt sarvaiḥ pratiyate

yathā daśame

ñśivaḥ śakti-yutaḥ śāśvat  
tri-liṅgo guṇa-samvṛtaḥ"

haraḥ-Siva; puruṣa-dhāmatvat-because of being an incarnation of the Personality of Godhead; nirguṇaḥ-free from the influence of the three modes of material nature; prayaḥ-for the most part; eva-certainly; saḥ-he; vikaravan-with transformations; iha-in this world; tamaḥ-of the modes of ignorance; yogat-because of contact; sarvaiḥ-by everyone; prtiyate-is understood; yatha-just as; dasame-in the Tenth Canto of Srimad Bhagavatam (10.88.3); sivaḥ-Siva; śakti-yutaḥ-in contact with the illusory potency; sasvat-eternally; tri-liṅgaḥ-in contact with the three modes of material nature; guṇa-by the modes; samvṛtaḥ-accompanied.

Because He is an incarnation of the Personality of Godhead, He is generally beyond the modes of material nature. However, because he is touched by the mode of ignorance, He is thought to be affected by it. This is described in Śrīmad-Bhāgavatam (10.88.3):

"Lord Śiva is always associated with the three modes of nature."

## Text 29

yathā brahma-samhitāyām

ñkṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt

sañjāyate na hi tataḥ pṛthag asti hetoḥ  
yaḥ śambhutām api tathā samupaiti kāryāt  
govindam ādi-puruṣam tam aham bhājami"

yatha-just as; brahma-samhitayam-in the Brahma-samhita (5.45); kṣīram-milk;  
yathā-as; dadhi-yogurt; vikāra-viśeṣa-with a special transforming agent; yogāt-by  
mixing; sañjayate-is transformed; na-not; tu-but; tataḥ-from the milk; pṛthak-  
separated; asti-is; hetoḥ-which is the cause; yaḥ-Who; śambhutām-the nature of  
Lord Śiva; api-even though; tathā-as; samupaiti-accepts; kāryāt-from the matter of  
some particular business (destruction).

He is described in Brahma-samhitā (5.45):

"Just as milk is transformed into curd by the action of acids, but yet the effect  
curd is neither the same as, nor different from, its cause, viz., milk, so I adore the  
primeval Lord Govinda of whom the state of Śambu is a transformation for the  
performance of the work of destruction."\*\*

### Text 30

vidher lalātāj janmasya  
kadācit kamalā-pateḥ  
kālāgni-rudraḥ kalpānte  
bhavet saṅkarṣaṇād api

vidheḥ-of Brahma; lalatat-from the forehead; janma-birth; asya-of Siva; kadacit-  
sometimes; kamala-pateḥ-of Viṣṇu; kala-agni-rudraḥ-manifested from the kala-fire;  
kalpa-of the kalpa; ante-at the conclusion; bhavet-may be; saṅkarsanat-from  
Sankarsana; api-also.

Sometimes He is born from Brahmā's forehead and other times from Viṣṇu's  
forehead. At the kalpa's end He is born from Lord Saṅkarṣaṇa as the fire of time.

### Text 31

sadāśivākhyā tan-mūrtis  
tamo-gandha-vivarjitā  
sarva-kāraṇa-bhūtāsāv  
aṅga-bhūta svayam-prabhoḥ  
vāyavyādiṣu saiveyam  
śiva-loke pradarśitā

sadasiva-akhyā-named Sadasiva; tat-of him; murtiḥ-from; tamaḥ-of the mode of

ignorance; gandha-of the slightest touch; vivarjita-free; sarva-karana-bhuta-the original cause of all causes; asau-he; anga-bhuta- manifested; svayam-prabhoḥ- from the Supreme Personality of Godhead; vayava- in the Vayu Purana; adisu-and other Vedic literatures; sa-that form; eva- certainly; iyam-that; siva-loke-on the Sivaloka planet in the spiritual world; pradarsita-seen.

Śiva's form named Sadāśiva, who is a direct expansion of the Personality of Godhead, is the cause of all causes, is free from the slightest scent of the mode of ignorance, and resides in Śivaloka, is described in the Vāyu Purāṇa and other scriptures.

### Text 32

tathā ca brahma-saṁhitāyām ādi-śiva-kathane

niyatiḥ sā ramā devī  
tat priyā tad vaśam tadā  
jyotī-rūpaḥ sanātanaḥ  
yā yoniḥ sā parā śaktiḥ ity ādi

tatha-in the same way; ca-also; brahma-saṁhitayam-in the Brahma-saṁhita (5.8); adi-siva-of Sadasiva; kathane-in the description; niyatiḥ- the regulatrix (destiny); sā-she; ramā devī-known as Ramādevī; tat- of Kṛṣṇa; priyā-beloved; tat-His; vaśam-under the control; tadā-at the time of creation; tat-of the Supreme Lord; liṅgam-8 masculine symbol; bhagavān-the Lord; śambhuḥ-known as Śambhu (Śiva); jyotī-rūpaḥ- halo; sanātanaḥ-divine; yā-which; yoniḥ-feminine symbol; sā-she; aparā-non-absolute; śaktiḥ-potency; iti ādi-in the passage this beginning.

He, the original form of Lord Śiva, is described in Brahma-saṁhitā (5.8):

"Ramā-devī, the spiritual (cit) potency, beloved consort of the Supreme Lord, is the regulatrix of all entities. The divine plenary portion of Kṛṣṇa creates the mundane world. At creation there appears a divine halo of the nature of His own subjective portion (svāmśa). This halo is divine Śambhu (Sadāśiva), the masculine symbol or manifested emblem of the Supreme Lord. This halo is the dim twilight reflection of the supreme eternal effulgence. This masculine symbol is the subjective portion of divinity who functions as progenitor of the mundane world, subject to the supreme regulatrix (niyati). The conceiving potency in regard to mundane creation makes her appearance out of the supreme regulatrix. She is Māyā, the limited, non-absolute (aparā) potency, the symbol of mundane feminine productivity. The intercourse of these two brings forth the faculty of perverted cognition, the reflection of the seed of the procreative desire of the Supreme Lord. " \* \*



### Text 33

śrī-viṣṇur yathā tṛtīye

ñtal loka-padmaṁ sa u eva viṣṇuḥ  
prāvīṣat sarva-guṇābhāsam  
tasmin svayaṁ vedamayo vidhātā  
svayambhavaṁ yaṁ sma vadanti so 'bhūt" iti

sri-visnuḥ-Lord Visnu; yatha-just as; trtiye-in the Third Canto of Srīmad-Bhagavatam (3.8.15); tat-that; loka-universal; padmam-lotus flower; saḥ-He; u-certainly; eva-factually; viṣṇuḥ-the Lord; prāvīṣat-entered into; sarva-all; guṇa-avabhāsam-reservoir of all modes of nature; tasmin-in which; svayaṁ-in person; veda-mayaḥ-the personality of Vedic wisdom; vidhātā-controller of the universe; svayaṁ-bhuvam-self-born; yaṁ-whom; sma-in the past; vadanti-do say; saḥ-he; abhūt-generated; iti-thus.

Lord Viṣṇu is described in Śrīmad-Bhāgavatam (3.8.15):

"Into that universal lotus flower Lord Viṣṇu personally entered as the Supersoul, and when it was thus impregnated with all the modes of material nature, the personality of Vedic wisdom, whom we call the self-born, was generated."\*

### Text 34

yo viṣṇuḥ paṭhyate so 'sau  
kṣīrāmbudhi-śayo mataḥ  
garbhodaśāyinas tasya  
vilāsatvān munīśvaraiḥ  
nārāyaṇo virāḍ antar-  
yāmī cāyaṁ nigadyate

yaḥ-who; visnu-Visnu; pathyate-is described in the Vedic literatures; saḥ asau-that same person; ksira-ambu-on the ocean of milk; sayāḥ- resting; mataḥ-is considered; garbha-uda-sayinaḥ-of Garbhodakasayi Visnu; tasya-of Him; vilasatvat-from pastimes; muni-isvaraiḥ-by the great sages; narayanaḥ-Narayana; virat-the Universal Form; antaḥ-yami-the all-pervading Supersoul; ca-also; ayam-He; nigadyate-is described.

The Viṣṇu described here is considered to be Kṣīrodakaśāyī Viṣṇu. Because He is a vilāsa-avatāra of Garbhodakaśāyī Viṣṇu the great sages call Him "Nārāyaṇa", "the Universal Form", and "the All-pervading Supersoul".

### Text 35

viṣṇu-dharmottarādy-ukta  
yaḥ pūryo 'jāṇḍa-madhyataḥ  
santi viṣṇu-prakāśānām  
tāḥ kathyante samśsataḥ

visnu-dharma-uttara-the Visnu-dharmottara Purana; adi-the Vedic literatures beginning with; uktaḥ-described; yaḥ-which; puryaḥ-cities; aja-anda-the material universe; madhyataḥ-within; santi-are; visnu-prakasanam-of manifestation of Visnu; taḥ-they; kathyante-are described; samasataḥ-in a general way.

The residences of Lord Viṣṇu in this material world, which are described in the Viṣṇu-dharmottara Purāṇa and other Vedic literatures, now will be described in brief. Viṣṇu-dharmottara Purāṇa explains:

### Texts 36-38

yathā

ñrudropariṣṭhād aparāḥ  
pañcāyuta-pramāṇataḥ  
agamyāḥ sarva-lokānām  
viṣṇulokaḥ prakīrtitaḥ

ñtasyopariṣṭād brahmāṇḍaḥ  
kañcanoddīpta-samyutaḥ  
meros tu pūrva-dig-bhāge  
madhye tu lavaṇodadheḥ  
viṣṇuloko mahān proktaḥ  
salilāntara-saṁsthitaḥ

ñtatra svāpīti gharmānte  
deva-devo janārdanaḥ  
lakṣmī-sahāyaḥ satataṁ  
śeṣa-paryāṅkam āsthitaḥ

yatha-just as; rudra-Sivaloka; uparistat-above; aparāḥ-beyond; panca-ayuta-50,000 yojanas; pramanataḥ-in breadth; agamyāḥ-unapproachable; sarva-lokanam-to the other planets; visnulokaḥ-the abode of Visnu; prakirtitaḥ-is described; tasya-that; uparistat-above; brahma-andaḥ-sphere of Brahman; kancana-with gold; uddipta-illuminated; samyutaḥ-endowed; meror-of Mount Meru; purva-dig-bhage-in the beginning part; madhye-in the middle; tu-also; lavana-udadheḥ-of the salt-

water ocean; visnu-lokaḥ-the realm of Visnu; mahan-great; proktaḥ-is described; salila-the water; antara-within; samsthitaḥ-situated; tatra-there; svapiti-sleeps; gharma-ante-after the summer season; deva-devaḥ-the master of all the demigods; janardanaḥ-Lord Visnu; laksmi-by Laksmi-devi; sahayaḥ-accompanied; satatam-constantly; sesa-of Sesa; paryankam-on the couch; asthitaḥ-situated.

"Above Śivaloka is the place named Viṣṇuloka, which is 50,000 yojanas in measurement and cannot be approached from any other planet. Above it, to the east of Mount Meru, and in the midst of an ocean, is the splendid golden realm called Mahā-viṣṇuloka. There, resting on the couch of Ananta Śeṣa, and accompanied by Śrīmatī Lakṣmī-devī, Lord Viṣṇu, the master of all the demigods, takes a nap at the end of the summer season.

### Texts 39 and 40

ñmeroś ca pūrva-dig-bhāge  
madhye kṣīrārṇavasya ca  
kṣīrāmbu-madhya-gā śubhrā  
devasyānyā tathā purī

lakṣmī-sahāyas tatrāste  
śeṣāsana-gataḥ prabhuḥ  
tatrāpi caturo māsān  
suptas tiṣṭhati varśikān

meroḥ-of Mount Meru; ca-also; purva-dik-bhage-at the beginning; madhye-in the middle; ksira-of milk; arnavasya-of the ocean; ca-and; ksira-ambu-of the ocean of milk; madhya-ga-in the middle; subhra-white; devasya-of the Supreme Lord; anya-another; tatha-in the same way; puri-city; laksmi-the goddess of fortune; sahayaḥ-accompanied by; tatra-there; aste-remains; sesa-asana-gataḥ-resting on Ananta Sesa; prabhuḥ-the Lord; tatra-there; api-also; caturaḥ-for four; masan-months; suptaḥ-asleep; tisthati-remains; varsikan-during the monsoon season.

"East of Mount Meru, in the midst of a milk-ocean, is another splendid city of the Lord. There, resting on the couch of Ananta Śeṣa, and accompanied by Śrīmatī Lakṣmī-devī, the Lord sleeps during the four months of the monsoon season.

### Text 41

ñtasminn avāci dig-bhāge  
madhye kṣīrārṇavasya tu  
yojanānām sahasrāṇi

maṇḍalaḥ pañca-vimśatiḥ  
śvetadvīpatyā khyāto  
dvīpaḥ parama-śobhanaḥ

tasmin-there; avaci dik-bhage-in the south; madhye-in the middle; ksira-  
arnavasya-of the ocean of milk; tu-also; yojananam-of yojanas; sahasrani-  
thousands; mandalaḥ-a place; panca-vimsatih; 25; svetadvipataya- as Svetadvipa;  
khyataḥ-celebrated; dvīpaḥ-island; parama-sobhanaḥ-very splendid and beautiful.

"In the southern part of that milk-ocean is a very beautiful and splendid island  
25,000 yojanas wide called Śvetadvīpa.

#### Text 42

narāḥ sūrya-prabhās tatra  
śītāṁśu-sama-darśanaḥ  
tejasā durnirikṣyās ca  
devānām api yādava

narāḥ-men; surya-of the sun; prabhāḥ-with the splendor; tatra-there; śītāṁśu-  
with the moon; sama-equal; darsanaḥ-to see; tejasā-with splendor; durnirikṣyaḥ-  
difficult to see; ca-also; devanam-by the demigods; api-even; yadava-O descendant  
of Maharaja Yadu.

"O Yādava, the people there are splendid as the sun and handsome as the cooling  
moon. They are so splendid even the demigods cannot gaze on them."

#### Texts 43 and 44

brahmāṇḍe ca

ñśveto nāma mahān asti  
dvīpaḥ kṣīrābdhi-veṣṭitaḥ  
lakṣa-yojana-vistāraḥ  
su-ramyaḥ sarva-kañcanaḥ

ñkuṇḍendu-kumuda-prākhyair  
lola-kallola-rāśibhiḥ  
dhautāmala-śilopetaḥ  
samastāt kṣīra-vāridheḥ" iti

brahmande-in the Brahanda Purana; ca-also; svetaḥ-Svetadvipa; nama-named; mahan-great; asti-there is; dvipaḥ-island; ksira-abdhi-by the ocean of milk; vestitaḥ-surrounded; lakṣa-100,000; yojana-yojanas; vistarāḥ-wide; su-ramyaḥ-very delightful; sarva-kancanaḥ-completely made of gold; kunda-white jasmine flowers; indu-the moon; kumuda-white lotus flowers; prakhyaiḥ-resembling; lola-kallola-resibhiḥ-with waves; dhauta-amala-sila-upetaḥ-pure; samastat-in all directions; ksira-varidheḥ-of the ocean; iti-thus.

In Brahmāṇḍa Purāṇa it is said:

"Surrounded by the ocean of milk is a beautiful golden island 100,000 yojanas wide named Śvetadvīpa, which is washed on all sides by the playful jasmine and lotus waves of the splendid milk-ocean."

#### Texts 45 and 46

kim ca viṣṇu-purāṇāḍau  
mokṣa-dharme ca kīrtitam  
kṣīrābdher uttare tīre  
śvetadvīpo bhaved iti

śuddhodād uttare śveta-  
dvīpaṁ syāt pādma-sammatam

kim ca-furthermore; viṣṇu-purana-in the Visnu Purana; adau-and other Vedic literatures; mokṣa-dharme-in the Mokṣa-dharma; ca-also; kīrtitam-described; ksira-abdheḥ-of the ocean of milk; uttare-on the northern; tīre-shore; svetaḥ-Svetadvipa; bhavet-is; iti-thus; śuddha-udat-from the pure ocean; uttare-in the north; svetaḥ-Svetadvipa; syat-is; pādma-of the Padma Purana; sammatam-the opinion.

Viṣṇu Purāṇa, Mokṣa-dharma, and other scriptures say, {sy 168}Śvetadvīpa is on the northern shore of the milk-ocean." Padma Purāṇa says, "Śvetadvīpa is north of the pure milk-ocean."

#### Texts 47 and 48

viṣṇuḥ sattvaṁ tanotīti  
śāstre sattva-tanuḥ smṛtaḥ  
avatāra-gaṇaś cāśya

bhavet sattva-tanuḥ tathā

bahiraṅgam adhiṣṭhānām  
iti vā tasya tat tanuḥ  
ato nirguṇatā samyak  
sarva-śāstre prasidhyati

visnuḥ-Visnu; sattvam-the mode of goodness; tanoti-increases; iti-thus; sastre-in the Vedic literatures; sattva-tanuḥ-the word "sattva-tanu"; smṛtaḥ-is stated; avatāra-of incarnations; ganaḥ-the multitude; ca-also; asya-of Him; bhavet-is; sattva-tanuḥ-"sattva-tanu"; tatha-in the same way; bahirangam-external; adhishthanam-control; iti-thus; va-or; tasya-of Him; tat-therefore; tanuḥ-the word "tanu" is used; ataḥ-from this; nirgunata-position abode the modes of material nature; samyak-completely; sarva-in all; sastre-Vedic literatures; prasidhyati-is established.

All Vedic literatures explain that Lord Viṣṇu and His many incarnations are beyond the influence of the three modes of material nature. When the word "sattva-tanu" is used to describe Him, it should be interpreted to mean either "He who expands the activities of the mode of goodness (sattvam tanoti)" or "He who is the controller of the mode of goodness."

#### Text 49

tathā hi śrī-daśame

ñharir hi nirguṇaḥ sākṣāt  
puruṣaḥ prakṛteḥ paraḥ  
sa sarva-dṛg upadraṣṭā  
tam bhajan nirguṇo bhavet" iti

tatha hi-furthermore; sri-dasame-in the Tenth Canto of Srimad-Bhagavatam; hariḥ-the Supreme Personality of Godhead, Viṣṇu; hi- certainly; nirguṇaḥ-transcendental to all material qualities; sākṣāt- directly; puruṣaḥ-the supreme enjoyer; prakṛteḥ-material nature; paraḥ-beyond; saḥ-He; sarva-dṛk-the seer of everything; upadraṣṭā- the overseer of everything; tam-Him; bhajan-by worshiping; nirguṇaḥ- transcendental to material qualities; bhavet-one becomes; iti-thus.

This is confirmed in Śrīmad-Bhāgavatam (10.88.5):

"Śrī Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature; therefore He is the supreme transcendental person. He can see everything inside and outside; therefore He is supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, he also attains

a transcendental position."\*

## Texts 50 and 51

tena sattva-tanor asmāt  
śreyāṁsi syur itīritam

ity ato vihitā śāstre  
tad-bhakter eva nityatā

tena-by this; sattva-tanoḥ-of the spiritual form; asmat-this; sreyamsi-best; syuḥ-are; iti; thus; iritam-it is said; iti-thus; ataḥ-from this; vihita-placed; sastre-in the Vedic literatures; tat-bhakteḥ-of His devotional service; eva-certainly; nityata-eternality.

In this way it is understood that the word "sattva-tanu" means "He who is the best." Thus the scriptures establish the eternality of devotional service to the Lord.

## Text 52

tathā hi pādme

ñsmartavyaḥ satataṁ viṣṇur  
vismartavyo na jātucit  
sarve vidhi-niṣedhāḥ syur  
etayor eva kiṅkarāḥ"

tatha hi-furthermore; padme-in the Padma Purana; smartavyaḥ-to be remembered; satatam-always; viṣṇuḥ-Lord Viṣṇu; vismartavyaḥ-to be forgotten; na-not; jātucit-at any time; sarve-all; vidhi-niṣedhāḥ- rules and prohibitions mentioned in the revealed scripture or given by the spiritual master; syuḥ-should be; etayoḥ-of these two principles (always to remember Kṛṣṇa or Viṣṇu and never to forget Him); eva-certainly; kiṅkaraḥ-the servants.

Furthermore, in Padma Purāṇa:

"Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the śāstras should be the servants of these two principles."\*

### Text 53

ata eva tatraiva

ñvyāmohāya carācarasya jagatas te te purāṇāgamās  
taṁ tam eva hi devatām paramikām jalpantu kalpāvadhi  
siddhānte punar eka eva bhagavān viṣṇuḥ samāstāgama-  
vyāpāreṣu vivecana-vyatikaraṁ nīteṣu niścīyate"

atah eva-therefore; tatra-there; eva-certainly; vyamohaya-for bewilderment; caracarasya-full of moving and non-moving creatures; jagataḥ-of the universe; te te-whatever; purana-Puranas; agamaḥ-and other Vedic literatures; tam tam-whatever; eva-certainly; hi-indeed; devatam-deity; paramikam-supreme; jalpantu-may describe; kala-of the kalpa; avadhi-until the end; siddhante-in the final conclusion; punaḥ- again; ekaḥ-alone; eva-certainly; bhagavan-the Personality of Godhead; visnuḥ-Visnu; samasta-all; agama-of Vedic literatures; vyaparesu-in the efforts; vivecana-vyatikaram-the discrimination; nitesu-in conclusive statements; nisciyate-is conclusively established.

There it is also said:

"In order to bewilder the moving and non-moving inhabitants of the material universe, the Purāṇas and other Vedic scriptures may sometimes say that this or that demigod is the Supreme Lord. The actual final conclusion of all Vedic literatures, however, is that only Lord Viṣṇu, and no one else, is the Supreme Personality of Godhead."

### Text 54

śrī-prathama-skandhe

ñmumukṣavo ghora-rūpān  
hitvā bhūta-patīn atha  
nārāyaṇa-kalāḥ śāntā  
bhajanti hy anasūyavaḥ" iti

sri-prathama-skandhe-in the First Canto of Srimad-Bhagavatam; mumukṣavaḥ-persons desiring liberation; ghora-horrible, ghastly; rūpān-forms like that; hitvā-rejecting; bhūta-patīn-demigods; atha- for this reason; nārāyaṇa-the Personality of Godhead; kalāḥ-plenary portions; śāntāḥ-all-blissful; bhajanti-do worship; hi-certainly; anasūyavaḥ-nonenvious; iti-thus.

In Śrīmad-Bhāgavatam (1.2.26):



"Those who are serious about liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Viṣṇu and His plenary portions."\*

## Texts 55 and 56

atra svāmśa harer eva  
kalā-śabdena kīrtitaḥ  
ato vidhi-harādīnām  
nikhilānām su-parvanām

śrī-viṣṇoḥ svāmśa-vargebhyo  
nyūnatābhiprakāśitā

atra-here; svamsaḥ-svamsa-vataras; hareḥ-of Lord Hari; eva-certainly; kala-sabdena-by the word "kala"; kirtitaḥ-described; ataḥ-therefore; vidhi-of Brahma; hara-Siva; adinam-and the other demigods; nikhilanam-all; su-parvanam-of the demigods; sri-visnoḥ-of Lord Visnu; svamsa-vargebhyaḥ-than the incarnations; nyunata-inferior position; abhiprakasita-manifest.

The svāmśa-avatāras here are called kalās. Brahmā, Śiva, and all other demigods are inferior to the svāmśa-avatāras of Lord Viṣṇu.

## Text 57

yathā tatraiva

nāthāpi yat-pāda-nakhāvasṛṣṭam  
jagad viriñcopahr̥tārhaṇāmbhaḥ  
seṣam punāty anyatamo mukundāt  
ko nāma loke bhagavat-padārthaḥ" iti

yatha-just as; tatra-there; eva-certainly; atha-therefore; api- certainly; yat-whose; pāda-nakha-nails of the feet; avasṛṣṭam- emanating; jagat-the whole universe; viriñca-Brahmāji; upahr̥ta- collected; arhaṇa-worship; ambhaḥ-water; sa-along with; īsam-Lord Śiva; punāti-purifies; anyatamaḥ-who else; mukundāt-besides the Personality of Godhead Śrī Kṛṣṇa; kaḥ-who; nāma-name; loke-within the world; bhagavat-Supreme Lord; pada-position; arthaḥ-worth; iti- thus.

There it is also said (Śrīmad-Bhāgavatam 1.18.21):

ñWho can be worthy of the name of the Supreme Lord but the Personality of Godhead Śrī Kṛṣṇa? Brahmājī collected the water emanating from the nails of His feet in order to award it to Lord Śiva as a worshipful welcome. This very water (the Ganges) is purifying the whole universe, including Lord Śiva."\*

## Texts 58 and 59

mahā-varāhe ca

ñmatsya-kūrma-varāhādyāḥ  
samā viṣṇor abhedataḥ  
brahmādyām asaṁ pruktāḥ  
prakṛtis tu samāgamā" iti

atra prakṛti-śabdena  
cic-chaktir abhidhīyate  
abhinna-bhinna-rūpatvād  
asyaivokta samāsmā

maha-varahe-in the Maha-varaha Purana; ca-also; matsya-Matsya; kurma-Kurma; varaha-Varaha; adyaḥ-beginning with; samā-equal; viṣṇoḥ-with Lord Viṣṇu; abhedataḥ-because of non-difference; brahma-adyam-with Brahma and the other demigods; asaṁ-not equal; pruktāḥ-described; prakṛtiḥ-nature; tu-but; sama-equal; asama-and not equal; iti-thus; atra-here; prakṛti-sabdena-by the word "prakṛti"; cit-transcendental; saktiḥ-potency; abhidhiyate-is named; abhinna-as not different; bhinna-rupatvat-and as different; asya-of Him; eva-certainly; ukta-described; sama-as equal; asama-and not equal.

In Mahā-varāha Purāṇa also:

"Matsya, Kūrma, Varāha, and other incarnations are equal to Lord Viṣṇu, for they are not different from Lord Viṣṇu Himself. Brahmā and the other material demigods are described as not equal to Lord Viṣṇu, although as His potency they are also equal to Him."

The word "prakṛti" (potency) here means {sy 168}spiritual potency". Because they are simultaneously different and not different from the Lord, here it is said that they are both equal to Him and not equal to Him.

## Chapter Three Līlāvatāra-nirūpaṇa - The Līlā-avatāras

## Text 1

atha lilāvatārās ca  
vilikhyante yathā-mati  
śrīmad-bhāgavatasyānu-  
sāreṇa prāyaśas tv amī

atha-now; lila-avatāraḥ-pastime incarnations; ca-also; vilikhyante-are described in writing; yathā-mati-as far as they are understood; śrīmad-bhagavatasya-of Srimad-Bhagavatam; anusareṇa-in accordance with the description; prayasaḥ-primarily; tu-also; amī-they.

Now, primarily following Śrīmad-Bhāgavatam, I will write whatever I know of the lilā-avatāras (pastime incarnations).

## Text 2

tatra śrī-catuḥsanaḥ śrī-prathame

"sa eva prathamam devaḥ  
kaumāram sargam āśritaḥ  
cacāra duścaram brahmā  
brahmacaryam akhaṇḍitam" iti

tatra-in that connection; śrī-catuḥsanaḥ-the Four Kumaras; śrī-prathame-in the First Canto of Srimad-Bhagavatam; saḥ-that; eva- certainly; prathamam-first; devaḥ-Supreme Lord; kaumāram-named the Kumāras (unmarried); sargam-creation; āśritaḥ-under; cacāra- performed; duścaram-very difficult to do; brahmā-in the order of Brahman; brahmacaryam-under discipline to realize the Absolute (Brahman); akhaṇḍitam-unbroken; iti-thus.

The four Kumāras are described in Śrīmad-Bhāgavatam (1.3.6):

"First of all, in the beginning of creation, there were the four unmarried sons of Brahmā (the Kumāras), who, being situated in a vow of celibacy, underwent severe austerities for realization of the Absolute Truth."\*

## Texts 3 and 4

caturbhir avatāro 'yam  
eka eva satām mataḥ

sana-śabdāt catuḥsv eva  
catuhsana iti smṛtaḥ

śuddha-jñānasya bhakteś ca  
pracārārtham avātarāt  
pañcaśābdhika-bālābho  
gaurah kamalayonitaḥ

catubhiḥ-with four; avatāraj-incarnation; ayam-this; ekaḥ-one; eva-certainly;  
satam-by the devotees; mataḥ-considered; sana-sabdat-from the word "sana";  
catuhsu-among the four; eva-certainly; catuh-sanaḥ-the word "catuhsana"; iti-thus;  
smṛtaḥ-is described; suddha-pure; jñanasya-of knowledge; bhakteḥ-of devotional  
service; ca-also; pracara-preaching; artham-for the purpose; avatarat-descended to  
this world; pancasa-five; abdhika-years old; bala-boys; abhaḥ-with the appearance;  
gaurah-with fair complexions; kamalayonitaḥ-born from Brahma.

The devotees consider the four Kumāras a single incarnation. In order to preach  
devotional service and pure transcendental knowledge, they appear as the  
perpetually five year old, fair-complexioned sons of the demigod Brahmā.

## Text 5

śrī-nāradaḥ tatraiva

"ṛtīyam ṛṣi-sargam vai  
devarśitvam upetya saḥ  
tantram sātvatam ācaṣṭa  
naiśkarmyam karmaṇām yataḥ" iti

sri-naradaḥ-Narada Muni; tatra-there; eva-certainly; ṛtīyam-the third one; ṛṣi-  
sargam-the millennium of the ṛṣis; vai-certainly; devarśitam-incarnation of the ṛṣi  
amongst the demigods; upetya-having accepted; saḥ-he; tantram-exposition of the  
Vedas; sātvatam-which is especially meant for devotional service; ācaṣṭa-collected;  
naiśkarmyam- nonfruitive; karmaṇām-of work; yataḥ-from which; iti-thus.

Nārada Muni is described in Śrīmad-Bhāgavatam 1.3.8:

"In the millennium of the ṛṣis, the Personality of Godhead accepted the third  
empowered incarnation in the form of Devarṣi Nārada, who is a great sage among  
the demigods. He collected expositions of the Vedas which deal with devotional  
service and which inspire nonfruitive action."\*

## Texts 6 and 7

pravārtanāya loke 'smin  
sva-bhakteḥ eva sarvataḥ  
harir devarṣi-rūpeṇa  
candra-śubhro vidher abhūt

āvirbhūyādime brāhme  
kalpa eva catuḥsanaḥ  
nāradaś cānuvartete  
kalpeṣu sakaleṣv api

pravartanaya-in order to preach; loke asmin-in this material world; sva-bhakteḥ-  
His own devotional service; eva-certainly; sarvataḥ-in all respects; hariḥ-Lord Hari;  
devarṣi-of Narada Muni; rupena-in the form; candra-as the moon; subhrah-  
splendid; vidheḥ-from Brahma; abhut-appeared; avirbhuya-having appeared;  
adime-in the first; brahma kalpe-in the Brahma-kalpa; eva-certainly; catuhsanaḥ-  
the Four Kumaras; naradaḥ-Narada Muni; ca-also; anuvartete-they continue;  
kalpesu sakalesu-in all the succeeding kalpas; api-also.

To preach everything about His own devotional service, Lord Hari, who is  
splendid as the moon, appeared from the demigod Brahmā as Devarṣi Nārada. In  
the first kalpa, the Brahma-kalpa, the four Kumāras appear, and then Nārada  
follows them. This happens in every kalpa.

## Text 8

śrī-varāhaḥ tatraiva

"dvitīyaṁ tu bhavāyāsyā  
rasātala-gatāṁ mahīm  
uddhariṣyann upādatta  
yajñeśaḥ saukaram vapuḥ"

sri-varahaḥ-Lord Varaha; tatra-there; eva-certainly; dvitīyam-the second; tu-but;  
bhavāya-for the welfare; asya-of this earth; rasātala- of the lowest region; gatām-  
having gone; mahīm-the earth; uddhariṣyan- lifting; upādatta-established;  
yajñeśaḥ-the proprietor or the supreme enjoyer; saukaram-hoggish; vapuḥ-  
incarnation.

Lord Varāha is described in Śrīmad-Bhāgavatam 1.3.7:

"The supreme enjoyer of all sacrifices accepted the incarnation of a boar (the  
second incarnation), and for the welfare of the earth He lifted the earth from the  
nether regions of the universe."\*

## Text 9

śrī-dvitiye ca

"yatrodyataḥ kṣiti-taloddharaṇāya bibhrat  
krauḍīm tanuṁ sakala-yajña-mayīm anantaḥ  
antar-mahārṇava upāgatam ādi-daityam  
taṁ daṁṣṭrayādrim iva vajra-dharo dadāra" iti

sri-dvitiye-in the Second Canto of Srimad-Bhagavatam; ca-also; udyataḥ-attempted; kṣiti-tala-the planet earth; uddharaṇāya-for the matter of lifting; bibhrat-assumed; krauḍīm-pastimes; tanum-form; sakala-total; yajña-mayīm-all-inclusive sacrifices; anantaḥ-the Unlimited; antar-within the universe; mahā-arṇave-the great Garbha Ocean; upāgatam-having arrived at; ādi-the first; daityam-demon; tam-him; daṁṣṭrayā-by the tusk; adrim-the flying mountains; iva-like; vajra-dharaḥ-the controller of the thunderbolts; dadāra-pierced; iti-thus.

In Śrīmad-Bhāgavatam 2.7.1 also:

"Lord Brahmā said: When the unlimitedly powerful Lord assumed the form of a boar as a pastime, just to lift the planet earth, which was drowned in the great ocean of the universe called the Garbhodaka, the first demon (Hiraṇyākṣa) appeared, and the Lord pierced him with His tusk." \*

## Text 10

dvīr āvirāsīt kalpe 'sminn  
ādye svāyambhuvāntare  
ghrāṇād vidher dharoddhṛtyai  
cākṣṣīye tu nīrataḥ

dviḥ-two times; avirasit-appeared; kalpe-kalpa; asmin-in this; adye-the first; svayambhuva-of Svayambhuva Manu; antare-during the reign; ghrāṇat-from the nostril; vidheḥ-of Brahma; dhara-the earth; uddhṛtyai- for the purpose of lifting; caksusiye-during the reign of Caksusa Manu; tu- but; nīrataḥ-from the water.

In this, the first kalpa, He appeared twice. To rescue the earth he appeared during the Svāyambhuva-manvantara from Brahmā's nostril, and during the Cākṣuṣa-manvantara He appeared from the water.

## Texts 11 and 12

hiranyākṣam dharoddhare  
nīhantum dāmṣtri-puṅgavaḥ  
catuṣpāt śrī-varāho 'sau  
nr-varāhaḥ kvacin mataḥ

kaḍācij jalada-śyāmaḥ  
kaḍācic candra-pāṇḍuraḥ  
yajña-mūrtiḥ sthaviṣṭho 'yaṁ  
varṇa-dvaya-yutaḥ smṛtaḥ

hiranyaksam-Hiranyaksa; dhara-of the earth uddare-during the lifting;  
nīhantum-to lift; dāmstri-puṅgavaḥ-with great tusks; catuṣpat-four-legged beast;  
sri-varahaḥ-Varaha; asau-this; nr-varahaḥ-domestic boar; kvacit-sometimes; mataḥ-  
considered; kaḍacit-sometimes; jalada-as a raincloud; syamaḥ-dark; kaḍacit-  
sometimes; candra-as the moon; paṇḍuraḥ-white; yajna-murṭiḥ-the receipient of  
sacrificial offerings; sthaviṣṭhaḥ-manifesting a gigantic form; ayam-He; varṇa-  
colors; dvaya-with two; yutaḥ-endowed; smṛtaḥ-described in Vedic literatures.

Lord Varāha, the best of tusked beasts, appears to kill Hiranyākṣa and rescue the earth. Sometimes Varāha is a wild animal of the forest and sometimes He is a domestic animal. Sometimes He is dark as a rain-cloud, and sometimes He is white as the moon. In this way Smṛti-śāstra describes two gigantic forms of Lord Varāha, the form of Vedic sacrifices.

## Text 13

dakṣāt prācetasāt sṛṣṭiḥ  
śrūyate cākṣuṣe 'ntare  
ataḥ tatraiva janmāsyā  
hiranyākṣasya yujyate

daksat-from Prajapati Dakṣa; pracetasat-the son of the Pracetas; sṛṣṭiḥ-the  
creation of various living entities; sruyate-is heard (in the Sixth Canto of Srimad-  
Bhagavatam); caksuse-the reign of Caksusa Manu; antare-within; ataḥ-from that;  
tatra-there; eva-certainly; janma-birth; asya-of him; hiranyaksasya-of Hiranyaksa;  
yujyate-occured.

The scriptures explain that the Pracetas' son, Dakṣa, begat children during the reign of Cākṣuṣa Manu. It was then that Hiranyākṣa was born.

#### Text 14

tathā hi śrī-caturthe

"cākṣuṣe tv antare prāpte  
prāk-sarge kāla-vidrute  
yaḥ sauvarja prajā iṣṭāḥ  
sa dakṣo daiva-coditaḥ" iti

tatha hi-furthermore; sri-ataturthe-in the Fourth Canto of Srimad-Bhagavatam;  
cākṣuṣe-named Cākṣuṣa; tu-but; antare-the manvantara; prāpte-when it happened;  
prāk-previous; sarge-creation; kāla-vidrute- destroyed in due course of time; yaḥ-  
one who; sauvarja-created; prajāḥ- living entities; iṣṭāḥ-desirable; saḥ-he; dakṣaḥ-  
Dakṣa-daiva-by the Supreme Personality of Godhead; coditaḥ-inspired; iti-thus.

In Śrīmad-Bhāgavatam 4.30.49:

"His previous body had been destroyed, but he, the same Dakṣa, inspired by the  
supreme will, created all the desired living entities in the Cākṣuṣa-manvantara."\*

#### Text 15

uttānapāda-vamśyānām  
tanayasya pracetasām  
dakṣasyaiva ditiḥ putrī  
hiraṇyākṣo diteḥ sutaḥ

uttanapada-of Maharaja Uttanapada; vamsyanam-of the descendents; tanayasya-  
of the son; pracetasam-of the Pracetas; daksasya-of Maharaja Dakṣa; eva-certainly;  
ditiḥ-Diti; putri-the daughter; hiraṇyākṣaḥ- Hiranyakṣa-diteḥ-of Diti; sutaḥ-the  
son.

In King Uttānapāda's dynasty, Diti was the daughter of the Pracetas' son, Dakṣa.  
Diti's son was Hiraṇyākṣa.

#### Text 16

kalpārambhe tadā nāsti  
sutotpattir manor api  
kvāsau pracetaso dakṣaḥ  
kvā ditiḥ kvā diteḥ sutaḥ



kalpa-of the kalpa; arambhe-at the beginning; tada-then; na-no; asti-is; suta-of sons; utpattiḥ-birth; manoh-of Manu; api-even; kva-where?; asau-he; pracetasah-son of the Pracetas; daksah-Daksa; kva-where?; ditiḥ-is Diti; kva-where?; ditech-of Diti; sutaḥ-the son.

In the beginning of the kalpa no one had been born yet, even from Manu. Where, then, was the Pracetās' son, Dakṣa? Where was Diti? Where was Diti's son?

### Text 17

ataḥ kāla-dvayodbhūtaṁ  
śrī-varāhasya ceṣṭitaṁ  
ekatraivāha maitreyaḥ  
kṣattuḥ praśnānurodhataḥ

ataḥ-therefore; kala-dvaya-udbhutam-occurring at two different times; sri-varahasya-of Lord Varaha; cestitam-pastimes; ekatra-in one place; eva-certainly; aha-described; maitreyaḥ-Maitreya; ksattuḥ-of Vidura; prasna-to the question; anurodhataḥ-in compliance.

In answer to Vidura's question, Maitreya Muni described Lord Varāha's pastimes at two different times as if they had happened at the same time.

### Text 18

madhye manvantarasyaiva  
muneḥ śāpān manuṁ prati  
pralayo 'sau babhūveti  
purāṇe kvācid iryate

madhye-in the middle; manvantarasya-of the reign of Svayambhuva Manu; eva-certainly; muneḥ-of Agastya Muni; sapat-from the curse; manuṁ prati-to Manu; pralayaḥ-partial devastation; asau-thus; babhuva-was manifest; iti-thus; purane-in the Matsya Purana; kvacit-in a certain passage; iryate-is described.

Because of a sage's curse to Manu a cosmic devastation occurred in the middle of Manu's reign. This is described in a Purāṇa.

Note: The scripture here is Matsya Purāṇa.

### Text 19

ayam akāsmiko jātaś  
cākṣuṣasyāntare manoh  
pralayaḥ padmanābhasya  
līlayeti ca kutracit

ayam-this; akasmikaḥ-apparently without a reason; jataḥ-was manifested;  
caksusasya-of Caksusa; antare-during the reign; manoh-of the Manu; pralayaḥ-  
partial devastation; padmanabhasya-of Lord Visnu; lilaya- by the pastime; iti-thus;  
ca-also; kutracit-in a certain place.

In another scripture it is said that, caused by the lotus-naveled Lord's pastimes,  
this cosmic devastation unexpectedly occurred in Cākṣuṣa Manu's reign.

Note: The scripture here is Viṣṇu-dharmottara Purāṇa.

### Text 20

sarva-manvantarasyānte  
pralayo niścitaṁ bhavet  
viṣṇu-dharmottare tv etan  
mārkaṇḍeyena bhāṣitaṁ

sarva-of all; manvantarasya-of the reign of the Manus; ante-at the certainly;  
pralayaḥ-partial devastation; niscitam-concluded; bhavet-is; visnu-dharma-uttare-  
in the Visnu-dharmottara Purana; tu-also; etat-this; markandeyena-by Markandeya  
Muni; bhasitam-spoken.

A cosmic devastation occurs at the end of each Manu's reign. This is described  
by Mārkaṇḍeya Muni in the following verses of Viṣṇu-dharmottara Purāṇa:

### Text 21

ñmanvantare parikṣiṇe  
devā manvantareśvarāḥ  
mahar-lokam athāsādyā  
tiṣṭhanti gata-kalmaṣāḥ

manvantare-when the reign of each Manu; pariksine-is concluded; devaḥ-the  
demigods; manvantara-during the reign of Manu; isvaraḥ-controlling deities;

mahah-lokam-the planet Maharloka; atha-then; asadya-arriving at; tisthanti-remain; gata-free; kalmasaḥ-from all faults.

"When Manu's reign is ended the faultless demigods that controlled the world during the manvantara travel to the planet Maharloka and remain there.

## Text 22

"manuś ca saha śakreṇa  
devāś ca yadu-nandana  
brahmalokaṁ prapadyante  
punar-āvṛtti-durlabham

manuḥ-Manu; ca-also; saha-with; sakrena-Indra; devaḥ-the demigods; ca-also; yadu-nandana-O descendant of Maharaja Yadu; brahmalokaṁ-Brahmaloka; prapadyante-attain; punaḥ-again; avartti-attainmentf; durlabham-is difficult.

"O Yādava, at that time Manu, Indra, and the demigods take shelter of Brahmaloka, which is very difficult to attain.

## Text 23

"bhūtaḥ satalam vajra  
toya-rūpī maheśvaraḥ  
ūrmi-mālī mahā-vegaḥ  
sarvam āvṛtva tisthati

bhūtaḥ-Bhūta planetary system; satalam-Satala planetary system; vajra-O vajra-toya-of water; rūpī-in the form; maha-isvaraḥ-the Supreme Personality of Godhead; ūrmi-mālī-the ocean full of waves; maha-vegaḥ- powerful; sarvam-everything; āvṛtva-covering; tisthati-remains.

"O Vajra, then the Supreme Lord becomes a powerful, wave-garlanded ocean and completely covers the Bhūta and Satala planets.

## Text 24

"bhūlokaṁ āśritaṁ sarvaṁ  
tadā naśyati yādava  
na vinaśyanti rājendra  
viśrutāḥ kula-parvatāḥ

bhurlokam-on Bhurloka; asritam-situated; sarvam-everything; tada-then; nasyati-is destroyed; yadava-O descendant of Maharaja Yadu; na-not; vinasyanti-are destroyed; raja-indra-O great king; visrutaḥ-celebrated; kula-parvataḥ-great mountains.

"O Yādava, then everything in Bhūrloka is destroyed. O king of kings, only the famous great mountains are not destroyed.

## Text 25

"naur bhūtvā tu tadā devī  
mahī yadu-kulodvaha  
dhārayaty atha bījāni  
sarvāṇy evāviśeṣataḥ

nauḥ-a boat-bhutva-becoming; tu-also; tada-then; devi-the demigoddess; mahi-earth; yadu-kula-udvaha-O best of the Yadu dynasty; dharayati-protects; atha-then; bijani-seeds; sarvani-all; eva- certainly; avisesataḥ-without discrimination.

"O best of the Yadu dynasty, then the earth-goddess becomes a boat and protects all seeds without discrimination.

## Texts 26 and 27

"bhaviṣyaś ca manus tatra  
bhaviṣya ṛṣayas tathā  
tiṣṭhanti rāja-śārdūla  
sapta te prathitā bhuvi

"matsya-rūpa-dharo viṣṇuḥ  
śṛṅgī bhūtvā jagat-patiḥ  
ākārṣati tu tam nāvaṁ  
sthānāt sthānaṁ tu līlayā

bhavisyaḥ-will be; manuḥ-Manu; tatra-there; bhavisyaḥ-will be; rsayaḥ-great sages; tatha-in the same way; tisthanti-remaining; raja-sardula-O tiger among kings; sapta-seven; te-they; prathitaḥ-famous; bhuvi-on earth; matsya-of a fish; rupa-the form; dharah-manifesting; visnuḥ-Lord Visnu; srngi-with a single horn; bhutva-having become; jagat-of the universe; patiḥ-the lord; akarsati-pulls; tu-also; tam-that; navam-boat; sthanat-from place; sthanam-to place; tu-also; lilaya-in the

performance of His pastimes.

"O tiger among kings, the future Manu and future seven sages famous in the world will take shelter in a boat. Lord Viṣṇu, the master of the universe, will assume the form of a horned fish will playfully pull that boat from place to place.

#### Text 28

"himādri-śikhare nāvaṁ  
baddhvā devo jagat-patiḥ  
matsyas tv adṛśyo bhavati  
te ca tiṣṭhanti tatragāḥ

hima-adri-of the Himalaya Mountains; sikhare-on the summit; navam-the boat; baddhva-placing; devaḥ-the Supreme Personality of Godhead; jagat-of the universe; patiḥ-the lord; matsyaḥ-the fish incarnation; tu-also; adṛśyaḥ-invisible; bhavati-becomes; te-Manu and the sages; ca-also; tiṣṭhanti-remain; tatragāḥ-at that place.

"After tying the boat to the peaks of the Himalayas, that fish, the Lord of the universes, will become invisible. Manu and the sages stayed where they were.

#### Text 29

"kṛta-tulyaṁ tataḥ kālāṁ  
yāvat prakṣalaṇaṁ smṛtam  
āpaḥ samam atho yānti  
yathā-pūrvam narādhipa  
ṛṣayaś ca manuś caiva  
sarvaṁ kurvanti te tadā" iti

kṛta-to Satya-yuga; tulyam-equal; tataḥ-then; kalam-time; yavat-to which extent; prakṣalanam-purifying; smṛtam-considered; apaḥ-waters; samam-equality; athaḥ-then; yanti-attain; yatha-purvam-as before; nara-adhipa-O king; ṛsayaḥ-the sages; ca-and; manuḥ-Manu; ca-also; eva- certainly; sarvam-everything; kurvanti-will perform; te-they; tada-then; iti-thus.

"O king, then the time will become like Satya-yuga. the waters will recede to their normal level, and Manu and the sages will recreate everything."

#### Text 30

manor ante layo nāsti  
mānave 'darśi māyayā  
viṣṇuneti bruvāṇais tu  
svāmibhir naiṣa manyate

manoḥ-of Manu; ante-at the end; layaḥ-devastation; na-not; asti-is; manave-to Manu; adarsi-saw; mayaya-by the illusory potency maya; visnuna-by Visnu; iti-thus; bruvanaiḥ-speaking; tu-also; svamibhiḥ-by Sridhara Svami; na-not; eṣaḥ-this; manyate-is thought.

Saying "A cosmic devastation does not occur at the end of Manu's reign. That devastation is an illusion Lord Viṣṇu shows to Manu", Śrīdhara Svāmī does not think there is such a devastation.

### Text 31

śrī-matsyaḥ śrī-prathame

"rūpaṁ sa jagrhe mātस्याṁ  
cākṣuṣodadhi-samplave  
nāvy āropya mahī-mayyām  
apād vaivasvataṁ manum"

sri-matsyaḥ-the Matsya incarnation; sri-prathame-in the First Canto of Srimad-Bhagavatam; rūpaṁ-form; saḥ-He; jagrhe-accepted; mātस्याṁ-of a fish; cākṣuṣa-Cākṣuṣa; udadhi-water; samplave-inundation-nāvi-on the boat; āropya-keeping on; mahī-the earth; mayyām-drowned in; apād-protected; vaivasvataṁ-Vaivasvata; manum-Manu, the father of man.

The fish-incarnation, Lord Matsya, is described in Śrīmad-Bhāgavatam 1.3.15:

"When there was a complete inundation after the period of the Cākṣuṣa Manu and the whole world was deep within water, the Lord accepted the form of a fish and protected Vaivasvata Manu, keeping him up on a boat."\*

### Text 32

śrī-dvitiye ca

"matsyo yugānta-samaye manunopalabdhaḥ  
kṣoṇīmayo nikhila-jīva-nikāya-ketaḥ  
visraṁsitān uru-bhaye salile mukhān me  
ādāya tatra vijahāra ha veda-mārgān"

sri-dvitiye-in the Second Canto of Srimad-Bhagavatam; ca-also; matsyaḥ-incarnation of the fish; yuga-anta-at the end of the millennium; samaye-at the time of; manunā-the would-be Vaivasvata Manu; upalabdhaḥ- seen; kṣaṇīmayaḥ-up to the earthly planets; nikhila-all; jīva-living entities; nikāya-ketaḥ-shelter for; visramṣitān-emanating from; uru- great; bhaye-out of fear; salile-in the water; mukhāt-from the mouth; me-mine; ādāya-having taken to; tatra-there; vijahāra-enjoyed; ha- certainly; veda-mārgān-all the Vedas.

Also in Śrīmad-Bhāgavatam 2.7.12:

"At the end of the millennium, the would-be Vaivasvata Manu, of the name Satyavrata, would see that the Lord in the fish incarnation is the shelter of all kinds of living entities, up to those in the earthly planets. Because of my fear of the vast water at the end of the millennium, the Vedas come out of my (Brahmā's) mouth, and the Lord enjoys those vast waters and protects the Vedas."\*

### Text 33

pādme ca

"evam ukto hr̥ṣīkeśo  
brahmaṇā parameśvaraḥ  
matsya-rūpaṁ samāsthāya  
praviveśa mahodadhim" iti

padme-in the Padma Purana; ca-also; evam-in this way; uktaḥ-spoken to; hrsikesaḥ-the master of the senses; brahmana-by Brahma; parama-isvaraḥ-the Supreme Controller; matsya-of a fish; rupam-the form; samasthaya-assuming; pravivesa-entered; maha-udadhim-the great ocean; iti-thus.

Also in Padma Purāṇa:

"When Brahmā said this, the Supreme Personality of Godhead, the master of the senses, assumed the form of a fish and entered the waters of the ocean."

### Text 34

matsyo 'pi prādurabhavad  
dviḥ kalpe 'smin varāha-vat  
ātau svāyambhuvīyasya  
daityaṁ ghnann aharac chrutīḥ  
ante tu cākṣuṣīyasya

krpām satyavrate 'karot

matsyaḥ-Matsya; api-also; pradurabhavat-appeared; dvih kalpe-asmin-in two kalpas; varaha-vat-as Varaha did; adau-at first; svayabhuvuyasya- of the reign of Svayambhuva Manu; daityam-a demon; ghnān-killing; aharat- rescued; srutiḥ-the Vedas; ante-at the end; tu-also; caksusiyasya-of the reign of Caksusa Manu; krpam-mercy; satyavrate-to Maharaja Satyavrata; akarot-gave.

Lord Matsya appeared in two kalpas, as Lord Varāha had done. In the first appearance, during Svāyambhuva Manu's reign, He killed a demon and rescued the Vedas. In the second appearance, during Cākṣuṣa Manu's reign, He was merciful to Satyavrata.

### Text 35

antyena sārḍha-pādyena  
proktam ādyasya ceṣṭitam  
pūrva-sārḍhena cāntyasya  
matsyo jñeyo varāha-vat

antyena-by the conclusion; sardha-padyena-by the half-verse; proktam-described; adyasya-of the first appearance; cestitam-pastimes; purva-sardhena-by the first half-verse; ca-also; antyasya-of the second appearance; matsyaḥ-Matsya; jneyaḥ-should be understood; varaha-vat; like Lord Varaha.

The first appearance of Lord Matsya is described in the quotations in Text 33 and the second half of Text 32. The second appearance is described in the quotations in Text 31 and the first half of Text 32. Thus Lord Matsya appeared as Lord Varāha had.

### Text 36

upalakṣaṇam evaitad  
anya-manvantarasya ca  
viṣṇu-dharmottarāj jñeyāḥ  
prādurbhāvās caturdaśa

upalaksanam-hint; eva-certainly; etat-this; anya-manvantarasya-of appearance during the reign of other Manus; ca-also; visnu-dharma-uttarat-from the Visnu-dharmottara Purana; jneyaḥ-may be understood; pradurbhavaḥ- appearances; caturdasa-fourteen.

In this way there is a hint of Lord Matsya's appearance during the reigns of the other Manus. In this way from Viṣṇu-dharmottara Purāṇa it is understood that



Lord Matsya appears fourteen times.

### Text 37

śrī-yajñaḥ śrī-prathame

"tataḥ saptama ākūtyām  
rucer yajño 'bhyajāyata  
sa yāmādyaiḥ sura-gaṇair  
apāt svāyambhuvāntaram" iti

sri-yajnaḥ-Lord Yajna; sri-prathame-in the First Canto of Srimad-Bhagavatam; tataḥ-after that; saptame-the seventh in the line; ākūtyām-in the womb of Akūti; ruceḥ-by Prajāpati Ruci; yajñaḥ- the Lord's incarnation as Yajña; abhyajāyata-advented; saḥ-He; yāma-ādyaiḥ-with Yāma and others; sura-gaṇaiḥ-with demigods; apāt-ruled; svāyambhuva-antaram-the change of the period of Svāyambhuva Manu; iti- thus.

Lord Yajña is described in Śrīmad-Bhāgavatam 1.3.12:

"The seventh incarnation was Yajña, the son of Prajāpati Ruci and his wife Akūti. He controlled the period during the change of the Svāyambhuva Manu and was assisted by demigods such as His son Yama."\*

### Text 38

trayāṇām eva lokānām  
mahārti-haraṇād asau  
mātāmahena manunā  
harir ity api śabditaḥ

trayanam-of the three; eva-certainly; lokanam-planetary systems; maha-great; arti-sufferings; haranat-by removing; asau-He; matamahena-by His maternal grandfather; manuna-Manu; hariḥ-Lord Hari; iti-thus; api-even; sabditaḥ-named.

Because Lord Yajña delivered (hari) the three planetary systems from great sufferings, He was given the name {sy 168}hari" by His maternal grandfather, Manu.

### Text 39

śrī-nara-nārāyaṇau tatraiva

"turye dharma-kalā-sarge  
nara-nārāyaṇāv ṛṣī  
bhūtvātmopāśamopetam  
akarot duścaram tapaḥ" iti

sri-nara-narayanau-Nara Narayana Rsis; tatra-there; eva-certainly; turye-in the fourth of the line; dharma-kalā-wife of Dharmarāja; sarge- being born of; nara-nārāyaṇau-named Nara and Nārāyaṇa; ṛṣī-sages; bhūtvā-becoming; ātma-upāśama-controlling the senses; upetam-for achievement of; akarot-undertook; duścaram-very strenuous; tapaḥ- penance; iti-thus.

Nara-Nārāyaṇa Rṣis are described in Śrīmad-Bhāgavatam 1.3.9:

"In the fourth incarnation, the Lord became Nara and Nārāyaṇa, the twin sons of the wife of King Dharma. Thus He undertook severe and exemplary penances to control the senses."\*

#### Text 40

śāstre 'nyau hari-kṛṣṇākhyāu  
anayoḥ sodarau smṛtau  
ebhir eko 'vatāraḥ syāt  
caturbhiḥ sanakādi-vat

sastre-in the Vedic scriptures; anyau-two others; hari-Hari; kṛṣṇa-and Kṛṣṇa; akhyau-names; anayoḥ-of whom; sodarau-brothers; smṛtau-remembered; ebhiḥ-by them; ekaḥ-one; avatāraḥ-incarnation; syāt-may be; caturbhiḥ-by the Four; sanaka-adi-the Kumaras headed by Sanaka Kumara; vat-like.

In another scripture these two brothers, are called Hari and Kṛṣṇa. They are considered a single incarnation, as are the four Kumāras.

#### Text 41

śrī-kapilaḥ tatraiva

"pañcamah kapilo nāma  
siddheśaḥ kāla-viplutam  
provācāsuraḥ sāṅkhyam  
tattva-grāma-vinirṇayam" iti

sri-kapilaḥ-Lord Kapila; tatra-there; eva-certainly; pañcamah-the fifth one;  
kapilaḥ-Kapila; nāma-of the name; siddheśaḥ-the foremost amongst the perfect;  
kāla-time; viplutam-lost; provāca-said; āsuaye- unto the brāhmaṇa named Asuri;  
sāṅkhyam-metaphysics; tattva-grāma- the sum total of the creative elements;  
vinirṇayam-exposition; iti-thus.

Lord Kapila is described in Śrīmad-Bhāgavatam 1.3.10:

"The fifth incarnation, named Lord Kapila, is foremost among perfected beings.  
He gave an exposition of the creative elements and metaphysics to Asuri  
Brāhmaṇa, for in course of time this knowledge had been lost."\*

#### Text 42

devahūtyāṁ kardamataḥ  
prādurbhāvam asau gataḥ  
proktaḥ kapila-varṇatvāt  
kapilākhyo viriñcinā

devahutyam-in the womb of Devahuti; kardamataḥ-from Kardama Muni;  
pradurbhavam-incarnation; asau-He; gataḥ-accepted; proktaḥ-described; kapila-  
varnatvat-because of His ruddy complexion; kapila-akhyaḥ-named Kapila;  
virincina-by Brahma.

Kapila Muni appeared as the son of Kardama and Devahūti. Because of His  
ruddy complexion, Brahmā gave Him the name Kapila.

#### Texts 43 and 44

pādme

"kapolo vāsudevāṁśas  
tattvaṁ sāṅkhyam jagāda ha  
brahmādibhyaś ca devebhyo  
bhṛgv-ādibhyas tathaiva ca  
tathaivāsuraye sarva-  
vedārthir upabṛṁhitam

"sarva-veda-viruddham ca  
kapilo 'nyo jagāda ha  
sāṅkhyam āsuraye 'nyasmai  
ku-tarka-paribṛṁhitam"

kapilaḥ-Kapila; vasudeva-of Lord Vasudeva; amsaḥ-plenary portion; tattvam sankhyam-the Sankhya philosophy; jagada ha-spoke; brahma-adibhyaḥ-headed by Brahma; ca-also; devebhyaḥ-to the demigods; bhr̥gu-adibhyaḥ-to the sages, headed by Bhr̥gu Muni; tatha-in the same way; ca-also; tatha-in the same way; eva-certainly; asuraye-to Asuri Brahmana; sarva-veda-arthaih upabrmhitam-with the proper understanding of the Vedas; sarva-all; veda-the Vedas; viruddham-contradicting; ca-also; kapilaḥ-Kapila; anyaḥ-another; jagada ha-spoke; sankhyam-Sankhya philosophy; asuraye-to Asuri Brahmana; anyasmai-another; ku-tarka-paribrmhitam-filled with faulty logic.

In Padma Purāṇa:

"Lord Kapila, who is an amśa-avatāra of Lord Vāsudeva, spoke the Sāṅkhya philosophy, which properly explains the meaning of the Vedas, to Asuri Brāhmaṇa, the demigods headed by Brahmā, and the great sages headed by Bhr̥gu Muni. Then a different Kapila spoke a different Sāṅkhya philosophy, full of faulty logic and in opposition to all the Vedas, to a different Asuri Brāhmaṇa."

## Text 45

śrī-dattaḥ śrī-dvitiye

"atrer apatyam abhikāṅkṣata āha tuṣṭo  
datta mayāham iti yad bhagavān sa dattaḥ  
yat-pāda-paṅkaja-parāga-pavitra-dehā  
yogarddhim āpur ubhayīm yadu-haihayādhāh"

sri-dattaḥ-Dattatreya; sri-dvitiye-in the Second Canto of Srimad-Bhagavatam; atreḥ-of the sage Atri; apatyam-issue; abhikāṅkṣataḥ- having prayed for; āha-said it; tuṣṭaḥ-being satisfied; dattaḥ-given over; mayā-by me; aham-myself; iti-thus; yat-because; bhagavān-the Personality of Godhead; saḥ-He; dattaḥ-Dattātreyā; yat-pāda-one whose feet; paṅkaja-lotus; parāga-dust; pavitra-purified; dehāḥ-body; yoga-mystic; ṛddhim-opulence; āpuḥ-got; ubhayīm-for both the worlds; yadu-the father of the Yadu dynasty; haihaya-ādyāḥ-and others, like King Haihaya.

Lord Dattātreyā is described in Śrīmad-Bhāgavatam 2.7.4:

"The great sage Atri prayed for offspring, and the Lord, being satisfied with him, promised to incarnate as Atri's son, Dattātreyā (Datta, the son of Atri). And by the grace of the lotus feet of the Lord, many Yadus, Haihayas, etc., became so purified that they obtained both material and spiritual blessings."\*

## Text 46

śrī-prathame

"śaṣṭham atrer apatyatvam  
vṛtaḥ prāpto 'nasūyayā  
ānvīkṣikīm alarkāya  
prahlādādibhya ūcivān" iti

sri-prathame-in the First Canto of Srimad-Bhagavatam; śaṣṭham-the sixth one; atreḥ-of Atri; apatyatvam-sonship; vṛtaḥ-being prayed for; prāptaḥ-obtained; anasūyayā-by Anasūyā; ānvīkṣikīm-on the subject of transcendence; alarkāya-unto Alarka; prahlāda-ādibhyaḥ-unto Prahlāda and other; ūcivān-spoke; iti-thus.

In Śrīmad-Bhāgavatam 1.3.11:

"The sixth incarnation of the puruṣa was the son of the sage Atri. He was born from the womb of Anasūyā, who prayed for an incarnation. He spoke on the subject of transcendence to Alarka, Prahlāda and others (Yadu, Haihaya, etc.)." \*

## Text 47

śrī-brahmāṇḍe tu kathitam  
atri-patnyānasūyayā  
prārthito bhagavān atrer  
apatyatvam upeyivān

sri-brahmande-in the Brahmanda Purana; tu-also; kathitam-described; atri-of Atri Muni; patnya-by the wife; anasuyaya-named Anasuya; prarthitaḥ-appealed; bhagavan-the Supreme Lord; atreḥ-of Atri Muni; apatyatvam upeyivan-became the child.

In Brahmāṇḍa Purāṇa it is said that when Atri Muni's wife, Anasūyā, requested Him, the Lord became her son.

## Text 48

tathā hi

"varam dattvānasūyāyai  
viṣṇuḥ sarva-jagan-mayaḥ  
atreḥ putro 'bhavat tasyām

sveccha-mānuṣa-vigrahaḥ  
dattātreyā iti khyāto  
yati-veśa-vibhūṣitaḥ"

tatha hi-furthermore; varam-benediction; dattva-granting; anasuyayai-to Anasuya-devi; visnuḥ-Lord Visnu; sarva-jagat-mayaḥ-the all-pervading controller of innumerable material universes; atreḥ-of Atri Muni; putraḥ-the son; abhavat-became; tasyam-in her womb; sva-iccha-according to the desire of His devotees; manusa-in the world of human beings; vigrahaḥ-manifesting His form; dattatreyaḥ-as Dattatreya; iti-thus; khyataḥ-famous; yati-of an ascetic; vesa-with the garments; vibhusitaḥ-decorated.

The scriptures further explain:

"Lord Viṣṇu, who is present everywhere in all the worlds, granted Anasūyā's request and appeared in her womb as Atri Muni's son. By His own wish appearing in a humanlike form, and decorated with a sannyāsi's garments. He was called Dattātreyā."

#### Text 49

śrī-hayaśīrṣa śrī-dvitiye

"satre mamāsa bhagavān haya-śīrāśātho  
sākṣāt sa yajña-puruṣas tapanīya-varṇaḥ  
chandomayo makhamayo 'khila-devatātmā  
vāco babhūvur uṣatīḥ śvasato 'sya nastāḥ" iti

sri-hayasirsa-Lord Hayagriva; sri-dvitiye-in the Second Canto of Srīmad-Bhagavatam; satre-in the sacrificial ceremony; mama-of mine; āsa- appeared; bhagavān-the Personality of Godhead; haya-śīrāśā-with His horselike head; atha-thus; sākṣāt-directly; saḥ-He; yajña-puruṣaḥ-the person who is pleased by performances of sacrifice; tapanīya-golden; varṇaḥ-hue; handaḥ-mayaḥ-personified Vedic hymns; makha-mayaḥ-personified sacrifices; akhila-all that be; devatā-ātmā-the soul of the demigods; vācaḥ-sounds; babhūvuḥ-become audible; uṣatīḥ-very pleasing to hear; śvasataḥ-while breathing; asya-His; nastāḥ-through the nostrils; iti-thus.

Lord Hayagrīva is described in Śrīmad-Bhāgavatam 2.7.11:

"The Lord appeared as the Hayagrīva incarnation in a sacrifice performed by me (Brahmā). He is the personified sacrifices, and the hue of His body is golden. He is the personified Vedas as well, and the Supersoul of all demigods. When He breathed, all the sweet sounds of the Vedic hymns came out of His nostrils."\*

## Text 50

prādurbhūyaiva yajñāgner  
dānavau madhu-kaiṭabhau  
hatvā pratyānayaḍ vedān  
punar vagīśvarī-patiḥ

pradurbhuya-having appeared; eva-certainly; yajna-of sacrifice; agneḥ-from the fire; danavau-two demons; madhu-kaitabhau-name Madhi and Kaitabha; hatva-having killed; pratyānayaḥ-turned; vedān-the Vedas; punaḥ-again; vagisvari-patiḥ-the master of the Vedas.

Appearing from the sacrificial fire, Lord Hayagrīva, the master of the Vedas, killed the demons Madhu and Kaiṭabha and recovered the Vedas.

## Text 51

śrī-hamsaḥ śrī-dvitiye

"tubhyaṁ ca nārada bhṛśaṁ bhagavān vivṛddha-  
bhāvena sādhi parituṣṭa uvāca yogam  
jñānaṁ ca bhāgavatam ātma-satattva-dīpaṁ  
yad vāsudeva-śaraṇā vidur añjasaiva" iti

śrī-hamsaḥ-the Hamsa incarnation; śrī-dvitiye-in the Second Canto of Śrīmad-Bhāgavatam; tubhyaṁ-unto you; ca-also; nārada-O Nārada; bhṛśaṁ-very nicely; bhagavān-the Personality of Godhead; vivṛddha- developed; bhāvena-by transcendental love; sādhi-your goodness; parituṣṭa-being satisfied; uvāca-described; yogam-service; jñānaṁ- knowledge; ca-also; bhāgavatam-the science of God and His devotional service; ātma-the self; sa-tattva-with all details; dīpaṁ-just like the light in the darkness; yat-that which; vāsudeva-śaraṇāḥ-those who are souls surrendered unto Lord Vāsudeva; viduḥ-know them; añjasa- perfectly well; eva-as it is; iti-thus.

Lord Hamsa is described in Śrīmad-Bhāgavatam 2.7.19:

"O Nārada, you were taught about the science of God and His transcendental loving service by the Personality of Godhead in His incarnation of Hamsāvatāra. He was very much pleased with you, due to your intense proportion of devotional service. He also explained unto you, lucidly, the full science of devotional service, which is especially understandable by persons who are souls surrendered unto Lord Vāsudeva, the Personality of Godhead."\*

## Text 52

sakto 'khila-viveko 'ham  
kṣīra-nīra-vibhāga-vat  
iti vyañjann ayam rāja-  
hamso vyaktim jalād gataḥ

saktaḥ-able; akhila-in all matters; vivekaḥ-discrimination; aham-I; ksira-of milk;  
nira-and of water; vibhaga-vat-with the distinction; iti-thus; vyanjan-appearing;  
ayam-this; raja-hamsaḥ-regal swan; vyaktim- manifestation; jalat-from the water;  
gataḥ-accepted.

A regal swan come from the water, the Lord said: "As a swan can divide milk and water, So I can understand the nature of everything."

## Text 53

śrī-dhruvapriyaḥ tatraiva

"viddhaḥ sapatny-udita-patibhir anti rājño  
bālo 'pi sann upagatas tapase vanāni  
tasmā adād dhruva-gatim grṇate prasanno  
divyāḥ stuvani munayo yad upary-adhastāt" iti

sri-dhruvapriyaḥ-Dhruvapriya; tatra-there; eva-certainly; viddhaḥ- pinched by;  
sapatni-a co-wife; udita-uttered by; patibhiḥ-by sharp words; anti-just before;  
rājñaḥ-of the king; bālaḥ-a boy; api- although; san-being so; upagataḥ-took to;  
tapase-severe penances; vanāni-in a great forest; tasmai-therefore; adāt-gave as a  
reward; dhruva-gatim-a path to the Dhruva planet; grṇate-on being prayed for;  
prasannaḥ-being satisfied; divyāḥ-denizens of higher planets; stuvani- do pray;  
munayaḥ-great sages; yat-thereupon; upari-up; adhastāt-down; iti-thus.

Lord Dhruvapriya is described in Śrīmad-Bhāgavatam 2.7.8:

"Being insulted by sharp words spoken by the co-wife of the king, even in his presence, Prince Dhruva, though only a boy took to severe penances in the forest. And the Lord, being satisfied by his prayer, awarded him the Dhruva planet, which is worshiped by great sages, both upward and downward."\*

## Text 54



svāyambhuve 'vatātokter  
nāmnaś cākathanād iha  
yajñādinām ca tatroktyā  
pariśeṣya pramāṇataḥ

prasiddhyā prṣṇigardheti  
tad-ākhyādsya nigadyate  
hastāyam adrīr ity ādau  
padye govardhanādri-vat

svayambhuve-during the reign of Svayambhuva Manu; avatāra-of the incarnation; ukteḥ-of the description; naman namnaḥ-of the name; ca-also; akathanat-from the description; iha-here; yajna-of Lord Yajna; adinam-and other incarnations; ca-also; tatra-there; uktya-by the description; parisesya-remaining; pramanataḥ-by measurement; prasiddhya-by fame; prsnigarbha-Prsnigarbha; iti-thus; tat-akhyasya-of that name; nigadyate-spoken; hasta ayam iti adriḥ iti adau-in Srimad-Bhagavatam 10. ;padye-in the verse; govardhana-adri-Govardhana Hill; vat-like.

Because this incarnation is described as having appeared in the reign of Svayambhuva Manu, because His name is not specifically given here, and because Lord Yajña and many other incarnations have already been described, by the process of elimination it should be said that this incarnation is Lord Prṣṇigarbha. This is like Govardhana Hill in Śrīmad-Bhāgavatam 10.21.18.

Note: It is clear that the unnamed hill in that verse is Govardhana Hill.

## Text 55

tathā śrī-daśame

"tvam eva pūrva-sarge 'bhūḥ  
prṣṇiḥ svāyambhuve sati  
tadāyam sutapā nāma  
prajāpatir akalmaśaḥ  
aham suto vām abhavam  
prṣṇigarbha iti śrutaḥ" iti

tatha-just as; sri-dasame-in the Tenth Canto of Srimad-Bhagavatam; tvam-you; eva-indeed; pūrva-sarge-in a previous millennium; abhūḥ-became; prṣṇiḥ-by the name Prṣṇi; svāyambhuve-the millennium of Svāyambhuva Manu; sati-O supremely chaste; tadā-at that time; ayam-Vasudeva; sutapā-Sutapā; nāma-by the name; prajāpatiḥ-a Prajāpati; akalmaśaḥ-a spotlessly pious person; aham-I; sutaḥ-the son; vām-of both of you; abhavam-became; prṣṇi-garbhaḥ-celebrated as born of

Pr̥ṣni; iti-thus; śrutaḥ-I am known; iti-thus.

In Śrīmad-Bhāgavatam 10.3.32 and 41:

"My dear mother, best of the chaste, in your previous birth, in the Svāyambhuva millennium, you were known as Pr̥ṣni, and Vasudeva, who was the most pious Prajāpati, was named Sutapā. Since I found no one else as highly elevated as you in simplicity and other qualities of good character, I appeared in this world as Pr̥ṣnigarbha, or one who is celebrated as having taken birth from Pr̥ṣni."\*

#### Text 56

asyātra caritānuktyā  
nāmānuktyā ca tatra vai  
parasparam apekṣitvād  
yuktā caikatra saṅgatiḥ

asya-of Him; atra-here; carita-of the pastimes; anuktya-by the lack of description; mana-of the name; anuktya-by the lack of description; ca-also; tatra-there; vai-vertainly; parasparam-mutually; apekṣitvat-in relation to; yukta-proper; ca-also; ekatra-in a single place; saṅgatiḥ- meeting.

Because His name and pastimes are otherwise not mentioned here (in Śrīmad-Bhāgavatam's list of incarnations), it is likely that this incarnation is Lord Pr̥ṣnigabha.

#### Text 57

atrāgamana-mātreṇa  
yadi syād avatārātā  
anyatrāpi prasajyeta  
yatheṣṭam tat-prakalpanā

atra-here; agamana-appearing; matrena-only; yadi-if; syat-may be; avatārata-incarnation; anyatra-in other circumstances; api-also; prasajyeta-is also suitable; yatha-as; istam-desired; tat-prakalpana- appearing in that way.

If only to approach (Dhruva) the Lord had descended in that form, then the Lord would also appear before others in a different form each time.

## Text 58

śrī-ṛṣabhāḥ śrī-prathame

"aṣṭame merudevyām tu  
nābher jāta urukramaḥ  
darśayan vartma dhīrāṇām  
sarvāśrama-namaskṛtam" iti

sri-rsabhaḥ-Lord Rsabha; sri-prathame-in the First Canto of Srimad-Bhagavatam; aṣṭame-the eighth of the incarnations; merudevyām tu-in the womb of Merudevī, the wife of; nābheḥ-King Nābhi; jātaḥ-took birth; urukramaḥ-th all-powerful Lord; darśayam-by showing; vartma-the way; dhīrāṇām-of the perfect beings; sarva-all; āśrama-orders of life; namaskṛtam-honored by; iti-thus.

Lord Ṛṣabhadeva is described in Śrīmad-Bhāgavatam 1.3.13:

"The eight incarnation was King Ṛṣabha, son of King Nābhi and his wife Merudevī. In this incarnation the Lord showed the path of perfection, which is followed by those who have fully controlled their senses and who are honored by all orders of life."\*

## Text 59

śuklaḥ parama-hamsānām  
dharmam jñāpayituṁ prabhuḥ  
vyakto guṇair variṣṭhatvād  
vikhyāta ṛṣabhākhyayā

suklaḥ-with a fair complexion; parama-hamsanam-of the most exalted of renunciates; dharmam-the prescribed duty; jñāpayitam-to teach; prabhuḥ-the Supreme Lord; vyaktaḥ-appeared; guṇaih-varisthatvat-because of being decorated with all good qualities; vikhyataḥ-became famous; rsabha-akhyaya- by the name Rsabha.

The fair-complexioned Lord appeared to teach the duties of the renounced order. Because He was supremely virtuous, He was famous as Ṛṣabha (the best).

## Text 60

śrī-prṭhuḥ tatraiva

"ṛṣibhir yācito bheje  
navamaṁ pāṛthivam vapuḥ  
dugdhemām oṣadhīṁ viprās  
tenāyaṁ sa uśattamaḥ" iti

sri-prthuḥ-Maharaja Prthu; tatra-there; eva-certainly; ṛṣibhiḥ-by the sages;  
yācitaḥ-being prayed for; bheje-accepted; navamam-the ninth one; pāṛthivam-the  
ruler of the earth; vapuḥ-body; dugdha-milking; imām-all these; oṣadhīḥ-products  
of the earth; viprāḥ-O brāhmaṇas; tena-by; ayam-this; saḥ-he; uśattamaḥ-  
beautifully attractive; iti-thus.

Mahārāja Pṛthu is described in Śrīmad-Bhāgavatam 1.3.14:

"O brāhmaṇas, in the ninth incarnation, the Lord, prayed for by sages, accepted  
the body of a king (Pṛthu) who cultivated the land to yield various produces, and  
for that reason the earth was beautiful and attractive." \*

#### Text 61

mathyamānān muni-gaṇair  
asavyād vaina-bāhutaḥ  
prādurbhūto mahā-rājaḥ  
śuddha-svarṇa-ruciḥ prabhuḥ

mathyamanat-being churned; muni-ganaiḥ-by the sages; asavyat-from the right;  
vaina-of Maharaja Vena; bahutaḥ-arm; prādurbhutaḥ-appeared; maha-a great;  
rajaḥ-king; suddha-pure; svarṇa-gold; suciḥ-with the splendor; prabhuḥ-the  
Supreme Lord.

When the sages massaged Vena's right arm, from it the Supreme Lord appeared  
as the great king Pṛthu, who was splendid as pure gold.

#### Text 62

ādye vyaktāḥ kumārādyāḥ  
pṛthv-antāś ca trayodaśa  
kola-matsyau punar vyaktim  
cākṣuṣīye tu agmatuḥ

adye-in the beginning; vyaktaḥ-manifest; kumara-the Four Kumaras; adyaḥ-  
beginning with; pṛthu-Maharaja Prthu; antaḥ-concluding with; ca-also; trayodasa-  
thirteen; kola-Lord Varaha; matsyau-and Lord Matsya; punaḥ-again; vyaktim-  
appearance; caksusiye-during the reign of Caksusa Manu; tu-also; jagmatuḥ-

accepted.

These thirteen līlā-avatāras, from the Four Kumāras to Mahārāja Pṛthu, all appeared during the reign of the first (Svāyambhuva) Manu. Lord Varāha and Lord Matsya, however, appeared again during the reign of Cākṣuṣa Manu.

### Text 63

atha śrī-nṛsimhaḥ tatraiva

"caturdaśam nārasimham  
bibhrat daityendram ūrjitam  
dadāra karajair ūrāv  
erakām kaṭa-kṛd yathā" iti

atha-now; śrī-nṛsimhaḥ-Lord Nṛsimha; tatra-there; eva-certainly; caturdaśam-the fourteen in the line; nāra-simham-the incarnation of the Lord as half-man and half-lion; bibhrat-advanced; daitya-indram-the king of the atheists; ūrjitam-strongly built; dadāra-bifurcated; karajaiḥ- by the nails; ūrau-on the lap; erakām-canes; kaṭa-kṛt; carpenter; yathā-just like; iti-thus.

Lord Nṛsimha is described in Śrīmad-Bhāgavatam 1.3.18:

"In the fourteenth incarnation, the Lord appeared as Nṛsimha and bifurcated the strong body of the atheist Hiraṇyakaśipu with His nails, just as a carpenter pierces cane."\*

### Text 64

asya lakṣmī-nṛsimhādyā  
vilāsā bahavaḥ smṛtāḥ  
tatra pādma-purāṇāḍau  
nānā-varṇa-viceṣṭitāḥ

asya-of Him; lakṣmī-nṛsimha-adyaḥ-beginning with Lakṣmī-Nṛsimha; vilasaḥ-pastimes; bahavaḥ-many; smṛtaḥ-are described in the Vedic literatures; tatra-there; padma-purana-in the Padma Purana; āḍau-and other scriptures; nana-with various; varṇa-forms; viceṣṭitaḥ-and pastimes.

Śrī Lakṣmī-Nṛsimha and many other vilāsa-avatāras are described in the Smṛti-śāstra. In the Padma Purāṇa and other scriptures Their different forms and pastimes are described.

### Text 65

ṣaṣṭhe 'ntare 'bdhi-mathanān  
nr-hareḥ pūrva-bhāvitā  
ataḥ prāg eṣa kūrmāder  
vyaktim ṣaṣṭhe 'ntare gataḥ

sasthe-the reign of the sixth (Caksusa) Manu; antare-within; abdhi-of the ocean; mathanat-the churning; nr-hareḥ-of Lord Nrsimha; purva-previous; bhavita-appearance; ataḥ-that; prak-before; eṣaḥ-He; kurma- Lord Kurma; adeḥ-beginning with; vyaktim-appearance; sasthe-the reign of Caksusa Manu; antare-during; gataḥ-accepted.

Lord Nṛsimha appeared before the churning of the milk-ocean in the reign of the sixth (Cākṣuṣa) Manu. He appeared before the appearance of Lord Kūrma in the reign of the sixth Manu.

### Text 66

śrī-kūрмаḥ tatraiva

"surāsurāṇām udadhim  
mathnatām mandarācalam  
dadhre kamaṭha-rūpeṇa  
prṣṭha ekādaśe vibhuḥ" iti

sri-kurmaḥ-Lord Kurma; tatra-there; eva-certainly; sura-the theists; asurāṇām-of the atheists; udadhim-in the ocean; mathnatām-churning; mandarācalam-the Mandarācala Hill; dadhre-sustained; kamaṭha-tortoise; rūpeṇa-in the form of; prṣṭhe-shell; ekādaśe-the eleventh in the line; vibhuḥ-the great; iti-thus.

Lord Kūrma is described in Śrīmad-Bhāgavatam 1.3.16:

"The eleventh incarnation of the Lord took the form of a tortoise whose shell served as a pivot for the Mandarācala Hill, which was being used as a churning rod by the theists and atheists of the universe."\*

### Text 67

pādme proktaṁ dadhe kṣauni-

mayam evārthitaḥ suraiḥ  
śāstrāntare tu bhū-dhārī  
kalpādaḥ prakāṣṭo 'bhavat

padme-in the Padma Purana; proktam-described; dadhe-held; ksaunimayam-the earth; eva-certainly; arthitaḥ-appealed to; suraiḥ-by the demigods; sastra-antare-in another scripture; tu-also; bhu-the earth; dhari- holding; kalpa-adau-during the beginning of the kalpa; prakataḥ-manifest; abhavat-became.

In the Padma Purāṇa it is said that on the demigods' request He lifted the earth. In another scripture also it is said that He appeared in the beginning of the kalpa and lifted the earth.

### Text 68

śrī-dhanvantari-mohinyau tatraiva

"dhānvantaram dvādaśamam  
trayodaśamam eva ca  
apāyayat surān anyān  
mohinyā mohayan striyā" iti

sri-dhanvantari-Lord Dhanvantari; mohinyau-and Mohini-murti; tatra- there; eva-certainly; dhānvantaram-the incarnation of Godhead named Dhanvantari; dvādaśamam-the twelfth in the line; trayodaśamam-the thirteenth in the line; eva-certainly; ca-and; apāyayat-gave to drink; surān-the demigods; anyān-others; mohinyā-by charming beauty; mohayan- alluring; striyā-in the form of a woman; iti-thus.

Lord Dhanvantari and Mohinī-devī are described in Śrīmad-Bhāgavatam 1.3.17:

"In the twelfth incarnation, the Lord appeared as Dhanvantari, and in the thirteenth He allured the atheists by the charming beauty of a woman and gave nectar to the demigods to drink."\*

### Text 69

tatra śrī-dhanvantariḥ

ṣaṣṭhe ca saptame cāyam  
dvīr āvirbhāvam āgataḥ

tatra-there; sri-dhanvantariḥ-Lord Dhanvantari; ṣaṣṭhe-in the reign of the sixth

(Caksusa) Manu; ca-and; saptame-in the reign of the seventh (Vaivasvata) Manu; ca-and; ayam-He; dviḥ-twice; avirbhavam agataḥ- appeared.

Dhanvantari

Lord Dhanvantari appeared twice: during the reigns of the sixth (Cākṣuṣa) and seventh (Vaivasvata) Manus.

#### Text 70

śaṣṭhe 'ntare 'bdhi-mathanād  
dhṛtāmṛta-kamaṇḍaluḥ  
udgato dvi-bhujah śyāmaḥ  
āyur-veda-pravartakaḥ  
saptame ca tathā-rūpaḥ  
kāśī-rāja-suto 'bhavat

sasthe-of the sixth Manu; antare-during the reign; abdhi-of the milk-ocean; mathanat-from the churning; dhṛta-holding; amṛta-of nectar; kamandaluḥ-a pot; udgataḥ-appeared; dvi-bhujah-with two arms; syamaḥ-and a dark complexion; ayuh-veda-of the Ayur-veda; pravartakaḥ-original teacher; saptame-during the reign of the seventh Manu; ca-also; tatha-rupaḥ-in the same form; kasi-of Varanasi; raja-of the king; sutaḥ-the son; abhavad-became.

During the reign of the sixth Manu, dark-complexioned, two-armed Lord Dhanvantari, the original teacher of the Ayur Veda, carrying pot of nectar in His two arms appeared from the churning of the milk ocean. During the reign of the seventh Manu, He appeared again, in the same form, as the prince of Vārāṇasī.

#### Text 71

śrī-mohinī

daityānāṃ mohanāyāsau  
pramodāya ca dhurjateḥ  
ajito mohinī-mūrtyā  
dvīr āvirbhāvam āgataḥ

daityanam-of the demons; mohanaya-for the bewilderment; asau-He; pramodaya-for pleasing; ca-also; dhurjateḥ-Lord Siva; ajitaḥ-the unconquerable Personality of Godhead; mohini-of Mohini-devi; murtya-with the form; dviḥ-twice; avirbhavam agataḥ-appeared.



Śrī Mohinī

To bewilder the demons and to please Lord Śiva, the unconquerable Personality of Godhead twice appeared as Mohinī-devī.

#### Text 72

iti śaṣṭhe ca catvāro  
nṛsimhādyāḥ prakīrtitāḥ

iti-thus; saste-during the reign of the sixth Manu; ca-also; catvaraḥ-four; nrsimha-with Lord Nrsimha; adyaḥ-beginning with; prakirtitaḥ-are described.

In this way, in the reign of the sixth (Cākṣuṣa) Manu four avatāras, beginning with Lord Nṛsimha, are described.

#### Text 73

śrī-vāmanaḥ tatraiva

"pañcadaśaṁ vāmanakam  
kṛtvāgād adhvaraṁ baleḥ  
pada-trayaṁ yācamānaḥ  
pratyāditsus tri-piṣṭapam" iti

sri-vamanaḥ-Lord Vamana; tatra-there; vai-certainly; pañcadaśam-the fifteenth in the line; vāmanakam-the dwarf-brāhmaṇa; kṛtvā-by assumption of; agāt-went; adhvaram-arena of sacrifice; baleḥ-of King Bali; pada-trayam-three steps only; yācamānaḥ-begging; pratyāditsuh- willing at heart to return; tri-piṣṭapam-the kingdom of the three planetary systems; iti-thus.

Lord Vāmana is described in Śrīmad-Bhāgavatam 1.3.19:

"In the fifteenth incarnation, the Lord assumed the form of a dwarf-brāhmaṇa (Vāmana) and visited the arena of sacrifice arranged by Mahārāja Bali. Although at heart He was willing to regain the kingdom of the three planetary systems, He simply asked for a donation of three steps of land."\*

#### Text 74

vāmanas trir abhivyaktaṁ

kalpe 'smin pratipedivān  
tatrādaṁ danavendrasya  
vaskaler adhvaram yayau

tato vaivasvatiye 'smin  
dhundhor makham asau gataḥ  
aditau kasyapāj jātaḥ  
saptame 'sya catur-yuge  
pratigraha-kṛte jātas  
traya eva trivikramaḥ

vamaṇaḥ-Lord Vamana; triḥ-thrice; abhivyaktam-manifest; kalpe-kalpa; asmin-in this; pratipedivan-became; tatra-there; adau-in the beginning; danava-of the demons; indrasya-of the monarch; vaskaleḥ-of Vaskala; adhvaram-to the sacrifice; yayau-went; tataḥ-then; vaivasvatiye-during the reign of Vaivasvata Manu; asmin-in this; dhundhoḥ-of Dhundhu; makham-to the sacrifice; asau-He; gataḥ-went; aditau-in the womb of Aditi; kasyapat-from Kasyapa Muni; jataḥ-was born; saptame-in the seventh (Vaivasvata) Manu; asya-of Him; catuh-yuge-cycle of four yugas; pratigraha-of a donation; kṛte-in the offer; jataḥ-manifest; trayaḥ-thrice; eva-certainly; trivikramaḥ-the gigantic form of Lord Trivikrama.

Lord Vāmana appeared three times in this kalpa. During the reign of the first (Svāyambhuva) Manu, He visited the sacrifice performed by Vaskala, the king of the dānavas. Then, in the reign of Vaivasvata Manu, and visited the sacrifice performed by Dhundhu. Then, in the seventh catur-yuga of that manvantara, He appeared as the son of Kaśyapa and Aditi. In this way, to accept a donation, He appeared three times as Lord Trivikrama.

## Text 75

śrī-bhārgavaḥ tatraiva

"avatāre śoḍaśame  
paśyan brahma-druho nṛpān  
triḥ-sapta-kṛtvaḥ kupito  
niḥ-kṣatrām akaron mahīm" iti

sri-bhargavaḥ-Lord Parasurama; tatra-there; eva-certainly; avatāre- in the incarnation of the Lord; śoḍaśame-the sixteenth; paśyan-seeing; brahma-druhaḥ-disobedient to the orders of the brāhmaṇas; nṛpān-the kingly order; triḥ-sapta-thrice seven times; kṛtvaḥ-had done; kupitaḥ- being engaged; niḥ-negation; k.satrām-the administrative class; akarot- did perform; mahīm-the earth; iti-thus.

Lord Paraśurāma is described in Śrīmad-Bhāgavatam 1.3.20:

"In the sixteen incarnation of the Godhead, the Lord (as Bhṛgupati) annihilated the administrative class (kṣatriyas) twenty-one times, being angry with them because of their rebellion against the brāhmaṇas (the intelligent class)."\*

#### Text 76

reṇukā-jamadagnibhyām  
gauro vyaktim asau gataḥ  
prāhuḥ saptadaśe kecid  
dvavimśe 'nye catur-yuge

renuka-from Renuka-devi; jamadagnibhyam-and Jamadagni; gaurah-with a fair complexion; vyaktim-appearance; asau-He; gataḥ-accepted; prahuḥ-they say; saptadase-during the 17th; kecit-some; dvavimse-during the 22nd; anye-others; catuh-yuge-during the cycle of four yugas.

Fair-complexioned Lord Paraśurāma appeared as the son of Reṇukā-devī and Jamadagni. Some say He appeared during the 17th catur-yuga, and others say He appeared during the 22nd catur-yuga.

#### Text 77

śrī-rāghavendraḥ tatraiva

"nara-devatvam āpannaḥ  
sura-kārya-cikīrśayā  
samudra-nigrahādīni  
cakre vīryāṇy ataḥ param" iti

sri-raghavendraḥ-Lord Ramacandra; tatra-there; eva-certainly; vara- human being; devatvam-divinity; āpannaḥ-having assumed the form of; sura-the demigods; kārya-activities; cikīrśayā-for the purpose of performing; samudra-the indian Ocean; nigraha-ādīni-controlling, etc.; cakre-did perform; vīryāṇi-superhuman prowess; ataḥ param-thereafter; iti-thus.

Lord Rāmacandra is described in Śrīmad-Bhāgavatam 1.3.22:

"In the eighteenth incarnation, the Lord appeared as King Rāma. In order to perform some pleasing work for the demigods, He exhibited superhuman powers by controlling the Indian Ocean and then killing the atheist King Rāvaṇa, who was on the other side of the sea."\*

### Text 78

kauśalyāyām daśarathān  
nava-dūrva dala-dyutiḥ  
tretāyām āvirabhavac  
caturviṃśe catur-yuge  
bharatena sumitrāyā  
nandanābhyām ca saṃyutaḥ

kausalyayam-in the womb of Kausalya-devi; dasarathat-from Dasaratha Maharaja; nava-fresh; durva-dala-durva grass; dyutiḥ-with the splendor; tretayam-during the Treta-yuga; avirabhavat-appeared; caturvimse-during the 24th; catuh-yuge-cycle of four yugas; bharatena-by Bharata; sumitrayaḥ-of Sumitra; nandanabhyam-by the two sons (Lakṣmana and Satrugna); ca-also; saṃyutaḥ-accompanied.

Splendid as a new blade of dūrva grass, and accompanied by Sumitrā's two sons and by Bharata, He appeared in the Tretā-yuga of the 24th catur-yuga as the son of Kauśalyā and Daśaratha.

### Text 79

asya śāstre trayo vyūhā  
lakṣmaṇādyā amī smṛtāḥ  
bharato 'tra ghana-śyāmaḥ  
saumitrī kanaka-prabhau

asya-of Him; sastre-in the Rama-gita of the Skanda Purana; trayah vvyuha-the three expansions of Lord Vasudeva; lakṣmana-with Lakṣmana; adyaḥ-beginning; ami-they; smṛtaḥ-are described in the scriptures; bharataḥ-Bharata; atra-here; ghana-syamaḥ-with a dark complexion like that of a rain-cloud; saumitri-the two sons of Sumitra; kanaka-of gold; prabhau-with the effulgence.

In His scripture the three avatāras beginning with Lakṣmaṇa are described. Bharata is dark as a raincloud and Sumitrā's two sons are splendid as gold.

### Text 80

pādme bharata-śatrughnau  
śaṅkha-cakratayoditau  
śrī-lakṣmaṇas tu tatraiva  
śeṣa ity abhiśabditaḥ

padme-in the Padma Purana; bharata-Bharata; satrughnau-and Satrugna;  
sankha-as the conch-shell; cakrataya-and cakra; uditau-are described; sri-  
lakṣmanah-Lakṣmana; tu-but; tatra-there; eva-certainly; sesah- everything else; iti-  
thus; abhisabditah-from the description.

In Padma Purāṇa it is said that Bharata and Śatrugna are incarnations of the  
Lord's conchshell and cakra. There it is also said that Lakṣmaṇa is and incarnation  
of Lord Śeṣa.

### Text 81

śrī-vyāsaḥ tatraiva

"tataḥ saptadaśe jātaḥ  
satyavatyām parāśarāt  
cakre veda-taroḥ śākhā  
dṛṣtvā puṁso 'lpa-medhasaḥ" iti

sri-vyasaḥ-Vyasadeva; tatra-there; eva-certainly; tataḥ-therefore; saptadaśe-in he  
seventeenth incarnation; jātaḥ-advented; satyavatyām- in the womb of Satyavatī;  
parāśarāt-by Parāśara Muni; cakre- prepared; veda-karoḥ-of the desire tree of the  
Vedas; śākhāḥ- branches; dṛṣtvā-be seeing; puṁsaḥ-the people in general; alpa-  
medhasaḥ-less intelligent; iti-thus.

Lord Vyāsa is described in Śrīmad-Bhagavatam 1.3.21:

"Thereafter, in the seventeenth incarnation of Godhead, Śrī Vyāsadeva appeared  
in the womb of Satyavatī through Parāśara Muni, and he divided the one Veda into  
several branches and sub-branches, seeing that the people in general were less  
intelligent."\*

### Text 82

"dvaipāyano 'smi vyāsānām"  
iti śaurir yad ūcivān  
ato viṣṇu-pruṇāḍau  
viśeṣeṇaiva varṇitaḥ

dvaipayanaḥ-Kṛṣṇa Dvaipayana Vyasa; asmi-I am; vyasanam-among compilers  
of the Vedas; iti-thus; saurīḥ-Lord Kṛṣṇa; yat-which; ucivan-said; ataḥ-therefore;  
visnu-purana-in the Visnu Purana; adau-and other Vedic literatures; visesena-  
specifically; eva-certainly; varṇitaḥ- described.

Lord Kṛṣṇa Himself said: "Of dividers of the Veda I am Dvaipāyana." In Viṣṇu Purāṇa and other scriptures He is also described in this way.

### Text 83

yathā

"kṛṣṇa-dvaipāyanam vyāsam  
viddhi nārāyaṇam smṛtam  
ko hy anyāḥ puṇḍarikākṣaṇ  
mahābhārata-kṛd bhavet"

yatha-just as; kṛṣṇa-dvaipayanam vyasam-Kṛṣṇa Dvaipayana Vyasa; viddhi-please know; nārāyaṇam-Lord Narayana; smṛtam-is described in the Vedic literatures; kaḥ-who?; hi-indeed; anyāḥ-other; puṇḍarika-aksat-than the lotus eyed Supreme Personality of Godhead; mahābhārata-of the Mahābhārata; kṛt-the author; bhavet-may be.

For example (Viṣṇu Purāṇa 3.4.5 explains):

"Know that Kṛṣṇa Dvaipāyana Vyāsa is Lord Nārāyaṇa. Who, other than the lotus-eyed Supreme Lord, could have written the Mahābhārata?"

### Text 84

śrūyate 'pantaratama-  
dvaipāyanam agād iti  
kim sāyujyam gataḥ so 'tra  
viṣṇu-amśaḥ so 'pi vā bhavet  
tasmād āveśa evāyam  
iti kecid vadanti ca

sruyate-described in some Vedic literatures; apantaratama-as Apantaratama Muni; dvaipayanyam-Kṛṣṇa Dvaipayana Vyasa; agat-became; iti- thus; kim-whether; sayujyam-sayujya-mukti; gataḥ-attained; saḥ-he; atra- here; viṣṇu-of Lord Viṣṇu; amśaḥ-portion; saḥ api-he; va-or; bhavet-may be; tasmāt-therefore; aveśa-aveśa-avatāra; eva-certainly; ayam-he; iti- thus; kecit-some; vadanti-say; ca-also.

In the scriptures it is said that Apantaratamā Muni became Dvaipāyana Vyāsa. Is Vyāsa a jīva who attained sāyujya-mukti, or is He an amśa-avatāra of Lord Viṣṇu? Some say He is an āveśa-avatāra.

## Text 85

atha śrī-rāma-kṛṣṇau śrī-prathame

"ekonaviṁśe viṁśatime  
vṛṣṇtṣu prāpya janmanī  
rāma-kṛṣṇāv iti bhuvo  
bhagavān aharad bharam" iti

atha-now; sri-rama-Lord Balarama; kṛṣṇau-and Lord Kṛṣṇa; sri-prathame- in the First Canto of Śrīmad-Bhāgavatam; ekonaviṁśe-in the nineteenth; viṁśatime-in the twentieth also; vṛṣṇīṣu-in the Vṛṣṇi dynasty; prāpya-having obtained; janmanī-births; rāma-Balarāma; kṛṣṇau- Śrī Kṛṣṇa; iti-thus; bhuvaḥ-of the world; bhagavān-the Personality of Godhead; aharat-removed; bharam-burden; iti-thus.

Lords Kṛṣṇa and Balarāma are described in Śrīmad-Bhāgavatam 1.3.23:

"In the nineteenth and twentieth incarnations, the Lord advanced Himself as Lord Balarāma and Lord Kṛṣṇa in the family of Vṛṣṇi (the Yadu dynasty), and by so doing He removed the burden of the world."\*

## Text 86

śrī-rāmaḥ

eśa matr-dvaye vyakto  
janakād vāsudevataḥ  
yo navya-ghana-sārābho  
ghana-śyāmāmbaraḥ sadā

sri-ramaḥ-Lord Balarama; eṣaḥ-He; matri-dvaye-in two mothers; vyaktaḥ-manifest; janakat-from His father; vāsudevataḥ-Vasudeva Maharaja; yaḥ- who; navya-fresh; bhanasara-of camphor; abhaḥ-with the splendor; ghana-syama-dark as a rain-cloud; ambaraḥ-with garments; sada-always.

Lord Balarāma

Begotten by His father Vasudeva, Lord Balarāma appeared in the wombs of two mothers. His complexion was white as camphor. He always dressed in garments dark as a raincloud.

### Text 87

saṅkarśaṇo dvirīyo yo  
vyūho rāmaḥ sa eva hi  
prthvī-dhāreṇa śeṣeṇa  
sambhūya vyaktim iyivān

sankarsanaḥ-Sankarsana; dvitīyaḥ-second; yaḥ-who; vyuhaḥ-catur-vyuha expansion; ramaḥ-Lord Balarama; saḥ-He; eva-certainly; hi-indeed; prthvi-the earth; dharena-holding; sesena-with Ananta Sesa; sambhuya- joining; vyaktim-appearance; iyivan-attained.

Meeting with Lord Śeṣa, who holds the earth, Lord Balarāma, whose second expansion is Lord Saṅkarśaṇa, appeared.

### Text 88

śeṣo dvidhā mahī-dhārī  
śayya-rūpas ca śārṅgīnaḥ  
tatra saṅkarśaṇāveśād  
bhū-bhṛt saṅkarśaṇo mataḥ  
śayya-rūpas tathā tasya  
sakhya-dāsyābhimānavān

sesaḥ-Sesa; dvidha-in two ways; mahi-the universes; dhari-holding; sayya-of the couch; rupaḥ-in the form; ca-also; sarṅgīnaḥ-of Lord Kṛṣṇa; tatra-there; sankarsana-of Lord Sankarsana; avesat-because of being an empowered incarnation (avesa-avatāra); bhu-of the universes; bhṛt-the maintainer; sankarsanaḥ-Sankarsana; mataḥ-is considered; sayya-of the couch; rupaḥ-in the form; tatha-in that way; tasya-of the Lord; sakhya- in friendship; dasya-and service; abhimanavan-considering Himself.

Śeṣa appears in two features: 1. as the maintainer of the universe, and 2. as the couch of Lord Viṣṇu. As the maintainer of the universe He is an āveśa-avatāra of Lord Saṅkarśaṇa, and as Lord Viṣṇu's couch He thinks Himself the Lord's servant and friend.

### Text 89

śrī-kṛṣṇaḥ  
esa matari devakyām



pitur anakadundubheḥ  
prādurbhūto ghana-śyāmo  
dvi-bhujo 'pi catur-bhujah

sri-kṛṣṇaḥ-Lord Kṛṣṇa; esaḥ-He; matari-in the womb of His mother; devakyaṁ-Devaki-devi-pituḥ-from His father; anakadundubheḥ-Maharaj Vasudeva; prādurbhutaḥ-appeared; ghana-syamaḥ-His complexion like the color of a dark rain-cloud; dvi-bhujah-with two arms; api-and; catuh-bhujah-with four arms.

Begotten by His father, Mahārāja Vasudeva, Lord Kṛṣṇa, who is dark as raincloud, and who has two and sometimes four arms, appeared in the womb of His mother, Devakī.

### Text 90

śrī-buddhaḥ tatraiva

"tataḥ kalau sampravṛtte  
sammohāya sura-dviśām  
buddho nāmnāñjana-sutaḥ  
kīkaṭeṣu bhaviṣyati" iti

sri-buddhaḥ-Lord Buddha; tatra-there; eva-certainly; tataḥ- thereafter; kalau-the age of Kali; sampravṛtte-having ensued; sammohāya- for the purpose of deluding; sura-the theists; dviśām-those who are envious; buddhaḥ-Lord Buddha; nāmnā-of the name; añjana-sutaḥ-whose mother was A{.sy 241}janā; kīkaṭeṣu-in the province of Gayā (Bihar); bhaviṣyati-will take place; iti-thus.

Lord Buddha is described in Śrīmad-Bhāgavatam 1.3.24:

"Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjanā, in the province of Gayā-just for the purpose of deluding those who are envious of the faithful theist."\*

### Text 91

asau vyaktaḥ kaler abda-  
sahasra-dvitaye gate  
mūrtiḥ pātala-varṇāsya  
dvi-bhujā cikurojjhitā

asau-He; vyaktaḥ-manifest; kaleḥ-of the Kali-yuga; abda-years; sahasra-dvitaye-after two thousand years; gate-had passed; murtiḥ-form; patala-of the pink patala

flower; varna-the color; asya-of Him; dvi-bhuja-with two arms; cikura-hair; ujjhitaḥ-without.

After two thousand years of Kali-yuga had passed, He appeared. His complexion was the color of a pāṭala flower, His head was shaven, and He had two arms.

## Text 92

yadā sutāḥ katham āha  
tadā buddhasya bhāvitā  
adhunā vṛtta evāyaṁ  
dharmāraṇye yad udgataḥ

yada-when; sutāḥ-Srila Suta Gosvami; katham-Srimad-Bhagavatam; āha-spoke; tada-then; buddhasya-the appearance of Lord Buddha; bhavita-was still in the future; adhuna-at present; vṛttaḥ-occured; eva-certainly; ayam-that; dharmaranye-in Dharmaranya; yat- which; udgataḥ-gone.

When Sūta Gosvāmī spoke Lord Buddha's appearance was in the future. Now His appearance in Dharmāraṇya is in the past.

## Text 93

śrī-kalkī tatraiva

"athāsau yuga-sandhyāyāṁ  
dasyu-prāyeṣu rājasu  
janitā viṣṇu-yaśaso  
nāmnā kalkir jagat-patiḥ" iti

sri-kalki-Lord Kalki; tatra-there; eva-certainly; atha-thereafter; asau-the same Lord; yuga-sandhyāyāṁ-at the conjunction of the yugas; dasyu-plunderes; prāyeṣu-almost all; rājasu-the governing personalities; janitā-will take His birth; viṣṇu-named Viṣṇu; yaśasaḥ-surnamed Yaśā; nāmnā-in the name of; kalkiḥ-the incarnation of the Lord; jagat-patiḥ-the Lord of the creation; iti-thus.

Lord Kalki is described in Śrīmad-Bhāgavatam 1.3.25:

"Thereafter, at the conjunction of two yugas, the Lord of the creation will take His birth as the Kalki incarnation and become the son of Viṣṇu-yaśā. At this time the rulers of the earth will have degenerated into plunderers."\*

#### Text 94

pūrvam manur daśaratho  
vasudevo 'py asāv abhūt  
bhāvī viṣṇuyaśāś cāyam  
iti pādme prakīrtitam

purvam-previously; manuḥ-Manu; dasarathaḥ-Dasaratha; vasudeva-Maharaja Vasudeva; api-also; asau-he; abhut-was; bhavi-will take birth as; visnuyasaḥ-Visnuyasa; ca-also; ayam-he; iti-thus; padme-in the Padma Purana; prakirtitam-glorified.

In Padma Purāṇa it is said that the same person who was Manu, Daśaratha, and Vasudeva, will become Viṣṇu-yaśā.

#### Text 95

aiśvaryam kalkinas tasya  
brahmāṇḍe suṣṭhu varṇitam  
kaiścīt kalau kalau buddhaḥ  
syāt kalkī cety udīryate

aisvaryam-power and opulence; kalkinaḥ-of Kalki; tasya-of Him; brahmande-in the Brahmanda Purana; susthu-nicely; varṇitam-described; kaiscit-by some; kalau kalau-in each Kali-yuga; buddhaḥ-Buddhaḥ-syat- becomes; kalki-Kalki; ca-also; iti-thus; udīryate-is described.

Lord Kalki's glory is eloquently described in Brahmāṇḍa Purāṇa. Some say it is Lord Buddha who appears as Kalki in Kali-yuga after Kali-yuga.

#### Text 96

astau vaivasvatiye 'mi  
kathitā vāmanādayaḥ  
kalpāvatārā ity ete  
kathitāḥ pañca-vimśatiḥ  
prati-kalpaṁ yataḥ prāyaḥ  
sakṛt prādurbhavanty amī

astau-eight; vaivasvatiye-during the reign of Vaivasvata Manu; ami-they; kathitāḥ-are described; vamaṇa-Lord Vamaṇa; adayaḥ-beginning with; kalpa-

avatāraḥ-appearing in each kalpa; iti-thus; ete-they; kathitaḥ-are described; panca-vimsatiḥ-25; prati-kalpam-in each kalpa; yataḥ-because; prayāḥ-generally; sakrt-once; pradurbhavanti-appear; ami-they.

Beginning with Lord Vāmana, eight of the avatāras here described appeared in the reign of Vaivasvata Manu. These 25 avatāras are called kalpa-avatāras because for the most part they appear once in each kalpa.

#### Chapter Four

#### Manvantarāvatāra-yugāvatāra-prābhava-vaibhavāvatāra-tat-sthāna-nirūpaṇa Description of the Manvantara-avatāras, Yuga-avatāras, Prābhava-avatāras, Vibhava-avatāras, and Their Abodes

##### Text 1

atha manvantarāvatārāḥ

manvantarāvatāro 'sau  
prāyaḥ śakrāri-hatyayā  
tat-sahāyo mukundasya  
prādurbhāvaḥ suresu yaḥ

atha-now; manvantara-avatārāḥ-the manvantara-avatāra; asau-He; prayāḥ-generally; śakra-of Indra; ari-the enemies; hatyaya-by killing; tat-sahayaḥ-aiding the demigods; mukundasya-of Lord Mukunda; prādurbhavaḥ-appearance; suresu-among the demigods; yaḥ-who.

##### The Manvantara-avatāras

Lord Mukunda's incarnations that appear among the demigods to aid Indra and destroy Indra's enemies, are known as manvantara-avatāras.

##### Text 2

yukte kalpāvatāratve  
yajñādīnām api sphuṭam  
manvantarāvatāratvaṁ  
tat-tat-paryanta-pālanāt

yukte-appropriate; kalpa-avatāratve-the designation of kalpa-avatāra; yajna-

adinam-of Lord Yajna and other incarnations; api-also; sphutam-manifest;  
manvantara-avatāratvam-the position of manvantara-avatāra; tat-tat-of the reigns of  
the various Manus; paryanta-to the end; palanat- because of protecting.

Lord Yajña and the other manvantara-avatāras may appropriately be called  
kalpa-avatāras. Because they appear during the Manus' reigns they are called  
Manvantara-avatāras.

### Text 3

manvantareṣv amī svāyam  
bhuvīyādiṣv anukramāt  
avatārās tu yajñādyā  
brhadbhānv-antimā mataḥ

manvantaresu-during the reigns of each Manu; ami-they; svayambhuviya-the  
reign of Svayambhuva Manu; adisu-beginning with; anukramat-one after another;  
avatāraḥ-incarnations; tu-also; yajna-with Lord Yajna; adyaḥ- beginning;  
brhadbhanu-with Brhadbhanu; antimaḥ-ending; mataḥ-considered.

The manvantara-avatāras, beginning with Lord Yajña and ending with Lord  
Brhadbhānu, appear, one after another, in the reigns of the Manus beginning with  
Svāyambhuva Manu.

### Text 4

prathame svāyambhuvīye yajñaḥ

yajñās tu pūrvam evoktas  
tenātra na vilikhyate

prathame-during the first; svayambhuviye-during the reign of Svayambhuva  
Manu; yajnaḥ-Lord Yajna; yajnaḥ-Lord Yajna; tu-but; purvam-previously; eva-  
certainly; uktaḥ-described; tena-therefore; atra-here; na-not; vilikhyate-is described  
in writing.

Lord Yajña in the reign of Svāyambhuva, the first Manu.

Lord Yajña was already described in the previous chapter, so He will not be  
written of here.

## Text 5

dvitīye svarociṣīye vibhuḥ. yathā aṣṭama-skandhe

ṛṣeḥ tu vedaśīrasaḥ  
tuṣītā nāma patny abhūt  
tasyām jajñe tato devo  
vibhur ity abhiviśrutaḥ

dvitīye-the second; svarocasiye-during the rule of Svarocisa Manu; vibhuḥ Lord Vibhu; yathā-just as; aṣṭama-skandhe-in the Eight Canto of Srimad-Bhagavatam; ṛṣeḥ -of the saintly person; tu -indeed; vedaśīrasaḥ -Vedaśīra-; tuṣītā-Tuṣītā; nāma-named; patnī-the wife; abhūt-begat; tasyām-in her (womb); jaj/ve-took birth; tataḥ-thereafter; devaḥ-the Lord; vibhuḥ-Vibhu; iti-thus; abhiviśrutaḥ- celebrated as.

Lord Vibhu in the reign of Svarociṣa, the second Manu.

He is described in Śrīmad-Bhāgavatam 8.1.21-22:

"Vedaśīrā was a very celebrated ṛṣi. From the womb of his wife, whose name was Tuṣītā, came the avatāra named Vibhu.\*

## Text 6

aṣṭāśīti-sahasrāṇi  
munayo ye dhṛta-vratāḥ  
anvaśikṣan vratam tasya  
kaumāra-brahmacāriṇaḥ iti.

aṣṭāśīti -eighty-eight; saḥ asrāṇi -thousand; munayaḥ -great saintly persons; ye -those who; dhṛta-vratāḥ-fixed in vows; anvaśikṣan -took instructions; vratam-vows; tasya-from him (Vibhu); kaumāra -who was unmarried; brahmacāriṇaḥ-and fixed in the brahmacārī stage of life; iti-thus.

"Vibhu remained a brahmacārī and never married throughout his life. From him, eighty-eight thousand other saintly persons took lessons on self-control, austerity and similar behavior."\*

## Text 7

ṭṭīya auttamiye satyasenaḥ

dharmasya sūnṛtāyām tu  
bhagavān puruṣottamaḥ  
satyasena iti khyāto  
jātaḥ satyavrataiḥ saha

trituiye-during the reign of the third Manu; auttamiye-Uttama Manu; satyasenaḥ-Lord Satyasena; dharmasya-of the demigod in charge of religion; sūnṛtāyām-in the womb of his wife named Sūnṛtā; tu-indeed; bhagavān-the Supreme Personality of Godhead; puruṣa-uttamaḥ-the Supreme Personality of Godhead; satyasenaḥ - Satyasena; iti -thus; khyātaḥ - celebrated; jātaḥ-took birth; satyavrataiḥ-the Satyavratas; saha-with.

Lord Satyasena appeared during the reign of Uttama, the third Manu. Satyasena is described in Śrīmad Bhāgavatam 8.1.25-26:

"In this manvantara, the Supreme Personality of Godhead appeared from the womb of Sūnṛtā, who was the wife of Dharma, the demigod in charge of religion. The Lord was celebrated as Satyasena, and He appeared with other demigods, known as the Satyavratas.\*

#### Text 8

so'nṛta-vrata-duḥśīlān  
asato yakṣa-rākṣasān  
bhūta-druho bhūta-gaṇānś  
cāvadhīt satyajit-sakhah iti

saḥ-He (Satyasena); anṛta-vrata-who are fond of speaking lies; duḥśīlān - misbehaved; asataḥ -miscreant; yakṣa-rākṣasān -Yakṣas and Rākṣasas; bhūta-druhaḥ-who are always against the progress of other living beings; bhūta-gaṇān-the ghostly living entities; ca -also; avadhīt-killed; satyajit-sakhaḥ-with His friend Satyajit; iti-thus.

"Satyasena, along with His friend Satyajit, who was the King of heaven, Indra, killed all the untruthful, impious and misbehaved Yakṣas, Rākṣasas and ghostly living entities, who gave pains to other living beings."\*

#### Text 9

caturthe tāmasīye hariḥ  
tatrāpi jaj/ve bhagavān  
hariṇyām harimedhasaḥ

harir ity āhrto yena  
gajendro mocito grahāt

caturthe-during the reign of the fourth Manu; tamasiye-Tamasa Manu; hariḥ-Lord Hari; tatrāpi-in that period; jaj/ve-appeared; bhagavān - the Supreme Personality of Godhead; hariṇyām-in the womb of Hariṇī; harimedhasaḥ-begotten by Harimedhā; hariḥ-Hari; iti-thus; āhrtah -called; yena-by whom; gaja-indraḥ-the King of the elephants; mocitaḥ-was freed; grahāt-from the mouth of a crocodile.

Lord Hari, who appeared during the reign of Tāmasa, the fourth Manu, is described in Śrīmad-Bhāgavatam 8.1.30:

"Also in this manvantara, the Supreme Lord, Viṣṇu, took birth from the womb of Hariṇī, the wife of Harimedhā, and He was known as Hari. Hari saved His devotee Gajendra, the King of the elephants, from the mouth of a crocodile."\*

#### Text 10

smaryate 'sau sadā prātaḥ  
sad-ācāra-parāyanaiḥ  
sarvāniṣṭa-vināśāya  
harir dantīndra-mocanaḥ

smaryate-is remembered; asau-He; sada-always; prataḥ-in the morning; sat-spiritual; acara-activities; parayanaiḥ-by those devoted to performing; sarva-all; anista-unwanted things; vinasaya-for the destruction; hariḥ-Hari; dnati-of the elephants; indra-the king; mocanaḥ- rescuing.

To become free from all that is undesirable, every morning the saintly devotees meditate on Lord Hari, who rescued Gajendra.

#### Text 11

pañcame raivatiye vaikunṭhaḥ  
ñpatnī vikunṭhā śubhrasya  
vaikunṭhaiḥ sura-sattamaiḥ  
tayoh sva-kalayā jajñe  
vaikunṭho bhagavān svayam

pancame-during the reign of the fifth Manu; raivatiye-named Raivata; vaikunṭhaḥ-Lord Vaikuntha; patnī-the wife; vikunṭhā-named Vikunṭhā; śubhrasya-of Śubhra; vaikunṭhaiḥ-with the Vaikunṭhas; sura-sat-tamaiḥ-demigods; tayoh-by



Vikunṭhā and Śubhra; sva-kalayā- with plenary expansions/ jajñe-appeared; vaikuṇṭhaḥ-the Lord; bhagavān-the Supreme Personality of Godhead; svayam-personally.

Lord Vaikuṇṭha, who appeared in the reign of Raivata, the fifth Manu, is described in Śrīmad-Bhāgavatam 8.5.4-5:

"From the combination of Śubhra and his wife, Vikunṭhā, there appeared the Supreme Personality of Godhead, Vaikuṇṭha, along with demigods who were His personal plenary expansions.\*

### Text 12

ñvaikuṇṭhaḥ kalpito yena  
loko loka-namaskṛtaḥ  
ramayā prārthyamānena  
devyā tat-priya-kāmyayā"

vaikuṇṭhaḥ-a vaikuntha planet; kalpitaḥ-was constructed, yena-by whom; lokaḥ-planet; loka-namaskṛtaḥ-worshiped by all people; ramaya-by Rama, the goddess of fortune; prārthyamānena-being so requested; devaya- by the goddess; tat-her; priya-kamyaya-just to please.

"Just to please the goddess of fortune, the Supreme Personality of Godhead, Vaikuṇṭha, at her request, created another Vaikuṇṭha planet, which is worshiped by everyone."\*

### Text 13

mahā-vaikuṇṭha-lokasya  
vyāpakasyāvyātmanah  
prakaṭi-karaṇam satyo-  
pari kalpanam ucyate

maha-vaikuntha-lokasya-of the spiritual sky; vyapakasya-all-pervading; avyaya-atmanah-eternal and unchanging; prakati-karanam-cause of manifestation; satya-Satyaloka; upari-above; kalpanam-conception; ucyate- is said.

It is said He created the eternal, all-pervading Mahā-Vaikuṇṭha world above Satyaloka.

#### Text 14

ṣaṣṭhecākṣuṣīye-ajitaḥ

ñtatrāpi devasambhūtyām  
vairājasyābhavat sutaḥ  
ajito nāma bhagavān  
amśena jagataḥ patiḥ

sasthe-in the sixth; caksusiye-during the reign of Caksusa Manu; ajitaḥ-Lord Ajita; tatra api-again in that sixth manvantara; devasambhutyam-by devasambhuti; vairajasya-by her husband, Vairaja; abhavat-there was; sutaḥ-a son; ajitaḥ nama-by the name Ajita; bhagavan- the Supreme Personality of Godhead; amsena-partially; jagataḥ patiḥ-the master of the universe.

Lord Ajita, who appeared during the reign of Cākṣuṣa, the sixth Manu, is described in Śrīmad-Bhāgavatam 8.5.9-10:

"In this sixth manvantara millennium, Lord Viṣṇu, the master of the universe, appeared in His partial expansion. He was begotten by Vairāja in the womb of his wife, Devasambhūti, and His name was Ajita.\*

#### Text 15

payodhim yena nirmathya  
surāṇām sādhitā sudhā  
bhramamāṇo 'mbhasi dhṛtaḥ  
kūrma-rūpeṇa mandaraḥ

payodhim-the ocean of milk; yena-by whom; nirmathya-by churning; suranam-of the demigods; sadhita-produced; sudha-nectar; bhramamanad-moving here and there; ambhasi-within the water; dhṛtaḥ-was staying; kurma-rupena-in the form of a tortoise; mandaraḥ-the montain known as Mandara.

"By churning the ocean of milk, Ajita produced nectar for the demigods. In the form of a tortoise, He moved here and there, carrying on His back the great mountain known as Mandara."\*

#### Text 16

saptame vaivasvatīye vāmanaḥ

vaivasvatāntare vyaktaḥ  
puraivoktaḥ sa vāmanaḥ  
bhaviṣyaḥ sapta kathyante  
te savarṇy-antarādiṣu

saptame-during the reign of the seventh Manu; vaivasvatiye-Vaivasvata;  
vamanaḥ-Lord Vamana; vaivasvata-of Vaivasvata Manu; antare-during the reign;  
vyaktaḥ-manifest; pura-previously; eva-certainly; uktaḥ- described; saḥ-He;  
vamanaḥ-Lord Vamana; bhaviṣyaḥ-will be; sapta-seven; kathyante-are described;  
te-they; savarni-of Savarni Manu; antara-the reign; adisu-beginning with.

Lord Vāmana, who appeared during the reign of Vaivasvata, the seventh Manu, has already been described. The seven manvantara-avatāras that will appear in the future, in the reigns of Sāvarṇi and the other Manus, will now be described.

### Text 17

astame sāvarṇīye sārvaḥmaḥ  
devaguhyāt sarasvatyām  
sārvaḥmaḥ iti prabhuḥ  
sthānam purandarād dhrtvā  
balaye dāsyatiśvaraḥ

astame-the eighth; savarniye-during the reign of Savarni Manu; sarvaḥmaḥ-Lord Sarvaḥma; devaguhyāt-from His father, Devaguhya; sarasvatyām-in the womb of Sarasvatī; sārvaḥmaḥ-Sārvaḥma; iti-thus; prabhuḥ-the master; sthānam-place; purandarāt-from Lord Indra; dhrtvā-taking away by force; balaye- unto Bali Mahārāja; dāsyati-will give; śvaraḥ-the master.

Lord Sārvaḥma, who will appear during the reign of Sāvarṇi, the eighth Manu, is described in Śrīmad-Bhāgavatam 8.13.17:

"In the eighth manvantara, the greatly powerful Personality of Godhead Sārvaḥma will take birth. His father will be Devaguhya, and His mother will be Sarasvatī. He will take the kingdom away from Purandara (Lord Indra) and give it to Bali Mahārāja."\*

### Text 18

navame dakṣa-sāvarṇīye ṛṣabhaḥ  
āyusmato 'mbudhārāyām

ṛṣabho bhagavat-kalā  
bhavitā yena saṁrāddhām  
tri-lokīm bhokṣyate'dbhutaḥ

navame-during the reign of the ninth Manu; dakṣa-savarṇiye-Dakṣa-savarṇi;  
ṛṣabhaḥ-Lord Rṣabha; āyusmataḥ-of the father, Ayuṣmān; ambudhārāyām-in the  
womb of the mother, Ambudhārā; ṛṣabhaḥ-/Rṣabha; bhagavat-kalā-a partial  
incarnation of the Supreme Personality of Godhead; bhavitā-will be; yena-by  
whom; saṁmadhām-all-opulent; tri-lokīm-the three worlds; bhokṣyate-will enjoy;  
adbhutaḥ-the Indra of the name Adbhuta.

Lord Rṣabha, who will appear in the reign of Dakṣa-savarṇi, the ninth Manu, is  
described in Śrīmad-Bhāgavatam 8.13.20:

"Rṣabhadeva, a partial incarnation of the Supreme Personality of Godhead, will  
take birth from his father, Ayuṣmān, and his mother, Ambudhārā. He will enable  
the Indra named Adbhuta to enjoy the opulence of the three worlds."\*

#### Text 19

daśame brahma-savarṇiye viṣvakṣenaḥ

viṣvakṣeno viśūcyām tu  
śambhoḥ sakhyam kariṣyati  
jātaḥ svāmsena bhagavān  
gṛhe viśvasrjo vibhuḥ

dasmame-during the reign of the tenth Manu; brahma-savarṇiye-Brahma-savarṇi;  
viṣvakṣenaḥ-Lord Viṣvakṣena; viṣvakṣenaḥ-Viṣvakṣena; viśūcyām-in the womb of  
Viśūcī; tu-then; śambhoḥ-of Sambhu; sakhyam-friendship; kariṣyati- will create;  
jātaḥ-being born; sva-amśena-by a plenary portion; bhagavān-the Supreme  
Personality of Godhead; gṛhe- in the home; viśvasrjaḥ-of Viśvasraṣṭā; vibhuḥ-the  
supremely powerful Lord.

Lord Viṣvakṣena, who will appear in the reign of Brahma-savarṇi, the tenth  
Manu, is described in Śrīmad-Bhāgavatam 8.13.23:

"In the home of Viśvasraṣṭā, a plenary portion of the Supreme Personality of  
Godhead will appear from the womb of Viśūcī as the incarnation known as  
Viṣvakṣena. He will make friends with Sambhu."\*

#### Text 20

ekādāse dharma-sāvarṇīye dharmasetuḥ

āryakasya sutas tatra  
dharmasetur iti smṛtaḥ  
vaidhṛtāyām harer aṁśas  
tri-lokīm dhārayiṣyati

ekadase-during the reign of the eleventh Manu; dharma-savarniye-Dharma-savarni; dharmasetuḥ-Lord Dharmasetu;{.fn 2} āryakasya-of Aryaka; sutaḥ-the son; tatra-in that period (the eleventh manvantara); dharmasetuḥ-Dharmasetu; iti-thus; smṛtaḥ-celebrated; vaidhṛtāyām-from the mother, Vaidhṛtā; hareḥ-of the Supreme Personality of Godhead; aṁśaḥ-a partial incar-nation; tri-lokīm-the three worlds; dhārayiṣyati-will rule.

Lord Dharmasetu, who will appear in the reign of Dharma-sāvarṇi, the eleventh Manu, is described in Śrīmad-Bhāgavatam 8.13.26:

"The son of Aryaka known as Dharmasetu, a partial incarnation of the Supreme Personality of Godhead, will appear from the womb of Vaidhṛtā, the wife of Aryaka, and will rule the three worlds."\*

## Text 21

dvādaśe rudra-sāvarṇīye sudhāmā

svadhāmākhyo harer aṁśaḥ  
sādhayisyati tan-manoḥ  
antaram satyasahasāḥ  
sunṛtāyāḥ suto vibhuḥ

dvadase-the twelfth Manu; rudra-savarniye-during the reign of Rudra-savarni; sudhama-Lord Sudhama; svadhāmā-ākhyāḥ-Svadhāmā; hareḥ aṁśaḥ-a partial incarnation of the Supreme Personality of Godhead; sādhayisyati-will rule; tat-manoḥ-of that Manu; antaram-the manvantara; satyasahasāḥ-of Satyasahā; sunṛtāyāḥ-of Sunṛtā; sutaḥ-the son; vibhuḥ-most powerful.

Lord Svadhāmā, who will appear in the reign of Rudra-sāvarṇi, the twelfth Manu, is described in Śrīmad-Bhāgavatam 8.13.29:

"From the mother named Sunṛtā and the father named Satyasahā will come Svadhāmā, a partial incarnation of the Supreme Personality of Godhead. He will rule that manvantara."\*

## Text 22

trayodaśe deva-savarṇīye yogeśvaraḥ

devahotrasya tanaya  
upahartā divaspateḥ  
yogeśvaro harer amśo  
brhatyām sambhaviṣyati

trayodase-during the reign of the thirteenth Manu; deva-savarṇīye-Deva-savarṇi; yogesvaraḥ-Lord Yogesvara; devahotrasya-of Devahotra; tanayaḥ-the son; upahartā-the benefactor; divaspateḥ-of Divaspati, the Indra at that time; yoga-īśvaraḥ-Yogeśvara, the master of mystic powers; hareḥ amśaḥ-a partial representation of the Supreme Personality of Godhead; brhatyām-in the womb of his mother, Bṛhatī; sambhaviṣyati-will appear.

Lord Yogeśvara, who will appear in the reign of Deva-sāvarṇi, the thirteenth Manu, is described in Śrīmad-Bhāgavatam 8.13.32:

"The son of Devahotra known as Yogeśvara will appear as a partial incarnation of the Supreme Personality of Godhead. His mother's name will be Bṛhatī. He will perform activities for the welfare of Divaspati."\*

## Text 23

caturdaśa indra-savarṇīye bṛhadbhānuḥ

satrāyaṇasya tanayo  
bṛhadbhānuḥ tadā hariḥ  
vitānāyām mahārāja  
kriyā-tantūn vitāyitā

caturdase-during the reign of the fourteenth Manu; indra-savarṇīye- Indra-savarṇi; bṛhadbhānuḥ-Lord Bṛhadbhānu; satrāyaṇasya-of Satrāyaṇa; tanayaḥ-the son; bṛhadbhānuḥ-Bṛhadbhānu; tadā-at that time; hariḥ-the Supreme Personality of Godhead; vitānāyām-in the womb of Vitānā; mahā-rāja-O King; kriyā-tantūn-all spiritual activities; vitāyitā-will perform.

Lord Bṛhadbhānu, who will appear in the reign of Indra-sāvarṇi, the fourteenth Manu, is described in Śrīmad-Bhāgavatam 8.13.35:

"O King Parīkṣit, in the fourteenth manvantara the Supreme Personality of Godhead will appear from the womb of Vitānā, and His father's name will be

Satrāyaṇa. This incarnation will be celebrated as Bṛhadbhānu, and He will administer spiritual activities."\*

#### Text 24

yajña-vāmanayos tatra  
punar uktatayā dvayoḥ  
manvantarāvatārās tu  
saṅkhyāyām dvadaśoditāḥ

iti manvantarāvatārāḥ.

yajna-of Lord Yajna; vamanayoḥ-and Lord Vamana; tatra-there; punaḥ- again; uktataya-by the description; dvayoḥ-of the two of them; manvantara- avatāraḥ- manvantara-avatāras; tu-also; saṅkhyayam-in the enumeration; dvadasa-twelve; uditaḥ-manifested; iti-thus concludes; manvantara-avatāraḥ-the description of the manvantara-avatāras.

Because Lord Yajña and Lord Vāmana were described before, twelve manvantara-avatāras are listed here. In this way the description of manvantara-avatāras is concluded.

#### Texts 25 and 26

atha yugāvatārāḥ

kathyate varṇa-nāmābhyām  
śuklaḥ satya-yuge hariḥ  
raktaḥ śyāmaḥ kramāt kṛṣṇas  
tretāyām dvāpare kalau

upāsana-viśeṣārtham  
satyādiṣu yugeṣv asau  
manvantarāvatāras tu  
tathāvatarati kramāt

atha-now; yuga-avatāraḥ-the yuga-avatāras; kathyate-is described; varṇa-according to color; namābhyam-and name; suklaḥ-white; satya-yuge- during the Satya-yuga; hariḥ-Lord Hari; raktaḥ-red; syāmaḥ-the dark color of a monsoon cloud; kramat-one after another; kṛṣṇaḥ-black; tretatam-in the Treta-yuga; dvāpare-in the Dvāpara-yuga; kalau-in the Kali-yuga; upasana-worship; viśeṣa-specific; artham-for the purpose; satya-the Satya-yuga; adisu-beginning with; yugesu-during the yugas; asau-He; manvantara-avatāraḥ-Manvantara-avatāra; tu-

but; tatha-in that way; avatārati-incarnation; kramat-in succession.

### The Yuga-avatāras

In Satya-yuga the incarnation is said by color and name to be white Lord Hari. In the Tretā, Dvāpara, and Kali yugas the incarnations are red, blue, and black respectively. As for different kinds of worship the manvantara-avatāras descend in Satya-yuga and other yugas, so, one after another, do the yuga-avatāras.

### Text 27

kalpa-manvantara-yuga  
prādurbhāva-vidhāyinaḥ  
avatārā ime tv eka-  
catvarimśa udīritāḥ

kalpa-lila-avatāras; manvantara-manvantara-avatāras; yuga-yuga-avatāras;  
pradurbhava-vidhayinaḥ-incarnations; avatāraḥ-incarnations; ime-these; tu-but;  
eka-catvarimsat-41; udiritaḥ-described.

In this way 24 līlā, manvantara, and yuga avatāras have been described.

### Text 28

vṛttā brahmādayaḥ kalpāḥ  
padmāntās te sahasrāsaḥ  
vartamānās tu kalpo 'yaṁ  
śveta-varāha ucyate

vṛttaḥ-occured; brahma-Brahma-kalpa; adyaḥ-beginning with; kalpaḥ-kalpas;  
padma-with Padma-kalpa; antaḥ-concluding; te-they; sahasrasaḥ-thousands of  
times; vartamanaḥ-at present; tu-also; kalpaḥ-the kalpa; ayam-this; sveta-varaha-  
Sveta-varaha-kalpa; ucyate-is named.

The cycle of kalpas, beginning with Brāhma-kalpa and ending with Pādma-kalpa, is repeated a thousand times. The present kalpa is called Śveta-varāha-kalpa.

### Text 29

brāhma-kalpa-prathama-je



vyaktaḥ svāyambhuvāntare  
kumāra-nāradādyāś ca  
cākṣuśīyādiśūttare

brahma-kalpa-Brhama-kalpa; prathama-in the beginning; je-manifested; vyaktaḥ-manifested; svayambhuva-of Svayambhuva Manu; antare-during the reign; kumara-the four Kumaras; narada-Narada; adyaḥ-and other incarnations; ca-and; caksusiya-in the reign of Caksusa; adisu-and the other Manus; uttare-afterwards.

During the reign of Svāyambhuva Manu, at the beginning of Brāhma-kalpa, the four Kumāras, Nārada Muni, and many other oncarnations appeared. Other incarnations also appeared later, during the reigns of Cakṣuṣa and the other Manus.

### Text 30

prāyaḥ svāyambhuvādyākhyāḥ  
kalpe kalpe bhavanty amī  
manavas te 'vatārāś ca  
tathā yajñādi-nāmakāḥ

prayaḥ-generally; svayambhuva-the reign of Svayambhuva Manu; adi-beginning with; akhyaḥ-named; kalpe kalpe-kalpa after kalpa; bhavanti-appear; ami-these; manvaḥ-the Manus; te-they; avatāraḥ-incarnations; ca- also; tatha-in the same way; yajna-Lord Yajna; adi-beginning with; namakaḥ-named.

The Manus, beginning with Svāyambhuva, appear one after the other in each kalpa, and the manvantara-avatāras, beginning with Lord Yajña, also appear in the same way.

### Text 31

tathā hi śrī-viṣṇu-dharmottare śrī-vajra-praśnaḥ:

ya ete bhavatā proktā  
manvaś ca caturdaśa  
nityaṁ brahma-dine prāpte  
eta eva kramād dvija  
bhavanty utānye dharma-jña  
etaṁ me chindhi saṁśayam

tatha hi-moreover; sri-visnu-dharma-uttare-in the Visnu-dharmottara Purana; sri-vajra-of Maharaja Vajra; prasnaḥ-the question;l ye ete-whichever; bhavata-by

you; proktaḥ-described; manvaḥ-Manus; ca-also; caturdasa-fourteen; nityam-always; brahma-of Brahma; dine-when the day; prapte-is manifest; ete-they; eva-certainly; kramat-one after the next; dvija-O Brahmana; bhavanti-are manifest; uta-certainly; anye-others; dharma-jna-O knower of religious principles; etam-this; me-my; chindhi-please sever; samsayam-doubt.

Vajra's question in Viṣṇu-dharmottara Purāṇa:

"O Brāhmaṇa, you have said that in every day of Brahmā 14 Manus always appear, one after the other. O knower of religion, are there any other Manus? Please break my doubt."

### Texts 32 and 33

śrī-mākaṇḍeyottaram

eta eva mahā-rāja  
manvaś ca caturdaśa  
kalpe kalpe tvayā jñeya  
nātra kāryā vicāraṇā

eka-rūpas tvayā proktā  
jñatavyāḥ sarva eva hi  
kecit kiñcid vibhinnāś ca  
māyayā parameśituḥ

sri-markandeya-of Markandeya Rsi; uttaram-the reply; atah eva-therefore; eva-certainly; maha-raja-O great king; manvaḥ-Manus; ca-also; caturdasa-fourteen; kalpe kalpe-in each day of Brahma; tvaya-by you; jneyaḥ-should be; na-not; atra-here; karya-should be done; vicarana-investigation; eka-rupaḥ-with a single form; tvaya-by you; proktaḥ-spoken; jnatavyaḥ-should be understood; sarve-all; eva-certainly; hi-indeed; decit-certain; kincit-to a certain extent; vibhinnaḥ-separated; ca-also; mayaya-by the potency; parama-isituḥ-of the Supreme Controller.

Śrī Mārkaṇḍeya's reply:

"O great king, in each kalpa there are 14 Manus. You should not doubt. Know that, as you have said, they all have the same form. Sometimes some, by the Supreme Lord's potency, are different.

### Texts 34 and 35

avatārās caturdhā syūr  
āveśāḥ prābhavā api  
athaiva vaibhavāvasthāḥ  
parāvasthās ca tatra te

atrāveśāvatārās tu  
jñeyāḥ pūrvokta-rītitaḥ  
yathā kumāra-devarṣi-  
venāṅga-prabhavādayaḥ

avatāraḥ-incarnations; caturdha-four kinds; syuḥ-are; avesāḥ-avesa (empowered) avatāras; prabhavaḥ-prabhava avatāras; api-also; atha-now; eva-certainly; vaibhava-avasthaḥ-vaibhavavastha-avatāras; para-avastha-paravastha-avatāras; ca-also; tatra-there; te-they; atra-here; avesā-avatāraḥ-avesa-avatāras; tu-also; jñeyāḥ-may be understood; purva-previous; ukta-rititaḥ-from the statement; yatha-just as; kumara-the Four Kumaras; devarṣi-Narada; venāṅga-Maharaja Prthu; prabhava-manifestation; adayaḥ-beginning with.

There are four other kinds of avatāras: 1. āveśa-avatāra, 2. prābhava-avatāra; 3. vaibhavāvastha-avatāra, and 4. parāvastha-avatāra. The āveśa-avatāras may be understood from the previous descriptions of the Kumāras, Nārada Muni, Mahārāja Pṛthu, and others.

### Text 36

yathā pādme

āviṣṭo 'bhūt kumāreṣu  
nārade ca harir vibhuḥ

yatha-just as; padme-in the Padma Purana; avistaḥ-entered; abhut-become; kumaresu-among the Kumaras; narade-within Narada Muni; ca-also; hariḥ-Lord Hari; vibhuḥ-omnipotent.

In Padma Purāṇa:

"All-powerful Lord Hari entered the Kumāras and Nārada."

### Text 37

yathā tatraiva

nāvivesā prthum devaḥ  
śaṅkhī cakrī catur-bhujah" iti

yatha-just as; tatra-there; eva-certainly; avivesa-entered; prthum- Maharaja  
Prthu; devaḥ-the Supreme Lord; sankhi-holding the conch-shell; cakri-holding the  
cakra; catuh-bhujah-with four arms; iti-thus.

In the same book:

"The Supreme Personality of Godhead, who has four arms and holds a  
conchshell and cakra, entered Mahārāja Pṛthu."

### Text 38

āviṣṭo bhārgave cābhūt  
iti tatraiva kīrtitam

avistaḥ-entered; bhargave-Lord Parasurama; ca-also; abhut-became; iti-thus;  
tatra-there; eva-certainly; kirtitam-described.

In that book it is also said: "The Supreme Personality of Godhead also entered  
Paraśurāma."

### Text 39

tathā hi

ñetat te kathitaṁ devi  
jamadagner mahātmanaḥ  
śakty-āveśāvatārasya  
caritaṁ śarṅgiṇaḥ prabhoḥ" iti

tatha hi-furthermore; etat-this; te-to you; kathitam-explained; devi- O goddess;  
jamadagneḥ-of of jamadagni; maha-atmanaḥ-th great soul; sakti-avesa-  
avatārasya-sakty-avesa-avatāra; caritam-pastimes; prabhoḥ-of the Lord; iti-thus.

It is also said:

"O goddess, I have thus described to you the pastimes of Lord Paraśurāma, who  
is a śakty-āveśa-avatāra of Lord Viṣṇu."

## Text 40

āveśatvaṁ kalkino 'pi  
viṣṇu-dharme vilokyate

aveśtvaṁ-the position of an aśeṣa-avatāra; kalkinaḥ-of Lord Kalki; api-also;  
viṣṇu-dharme-in the Viṣṇu-dharma Purana; vilokyate-is seen.

In Viṣṇu-dharma Purāṇa it is seen that Lord Kalki is also an āveśa-avatāra.

## Texts 41-43

yathā

ñpratyakṣa-rūpa dhr̥g devo  
dṛśyate na kalau hariḥ  
kṛtādiṣv iva tenaiva  
tri-yugaḥ paripat̥hyate

ñkaler ante ca samprāpte  
kalkinam brahma-vādinam  
anupraviśya kurute  
vāsudevo jagat-sṭhitim

ñpūrvotpanneṣu bhūteṣu  
teṣu teṣu kalau prabhuḥ  
kṛtvā praveśam kurute  
yad abhipretam ātmanaḥ" iti

yatha-just as; pratyakṣa-directly visible; rūpa-in a form; dhr̥g-accepting; dṛśyate-is seen; na-not ;a kalau-in the Kali-yuga; hariḥ-Lord Hari; kṛta-the Satya-yuga;  
adisu-in the ages beginning with; iva-as; tena-by Him; eva-certainly; tri-yugaḥ-the  
names tri-yuga; paripat̥hyate-is given in the Vedic literatures; kaleḥ-of the Kali-  
yuga; ante-when the end; ca-also; samprap̥te-arrives; kalkinam-Kalki; brahma-  
vadinam-the learned Vedic scholar; anupraviśya-having entered; kurute-performs;  
vasudevaḥ-Lord Vasudeva; jagat-of the universe; sṭhitim-the maintenance; purva-  
previously; utpanneṣu-born; bhūteṣu-among the living entities; teṣu teṣu-among  
all of them; kalau-in the Kali-yuga; prabhuḥ-the Lord; kṛtvā-having done;  
praveśam-entrance; kurute-performs; yat-what; abhipretam-was intended;  
ātmanaḥ-of Himself; iti-thus.

There it is said:

"In Kali-yuga Lord Hari is not seen in a directly visible incarnation as He is seen in the Satya and other yugas. For this reason it is written that He appears in three yugas (tri-yuga). At the end of Kali-yuga, Lord Vāsudeva enters the learned Vedic scholar Kalki and corrects the situation in the material world. Then, entering many saintly persons who had taken birth before, the Lord fulfills His plan in Kali-yuga."

#### Text 44

ato 'mīṣv avatāratvam  
param syād aupacārikam

ataḥ-therefore; amisu-among them; avatāratvam-status of incarnation; param-greatly; syat-may be; aupacarikam-secondary.

For them the status of being an avatāra of the Lord is only a metaphor.

Note: This is because the āveśa-avatāras are jīvas.

#### Text 45

atha prabhava-vaibhavāḥ  
hari-svarūpa-rūpā ye  
parāvasthebhya ūnakāḥ  
śaktīnām tāratamyena  
kramāt te tat-tad-ākhyakāḥ

atha-now; prabhava-the prabhava-avatāras; vaibhavaḥ-and vaibhava-avatāras; hari-of Lord Hari; svarupa-of the original form; rūpaḥ-the forms; ye-which; para-avasthebhyaḥ-than the supreme form; unakaḥ-less; saktinam-of potencies; taratamyena-by gradations; kramat-one after another; te-they; tat-tat-in various ways; akhyataḥ-are named.

#### Prābhava-avatāras and Vaibhava-avatāras

The personal forms of Lord Hari that are less than His parāvastha form are called by different names according to the differing degrees of their powers.

#### Texts 46 and 47

prabhavāś ca dvidhā tatra  
dṛśyante śāstra-cakṣuṣā  
eke nāti-cira-vyaktā  
nāti-viśṛta-kīrtayaḥ  
te mohinī ca haṁsaś ca  
śuklādyāś ca yugānugāḥ

apare śāstra-kartāraḥ  
prāyaḥ syūr muni-ceṣṭitāḥ  
dhanvantary-ṛṣabhau vyāśo  
dattaś ca kapilāś ca te

prabhavaḥ-prabhava-avatāras;a ca-also; dvidha-of two kinds; tatra-there; drsyate-are seen; sastra-of the scriptures; caksusa-by the eyes; eke-some; na-not; ati-very; cira-for a long time; vyaktaḥ-manifested; na-not; ati-very; viśṛta-expanded; kīrtayaḥ-fame; te-They; mohini-Mohini; ca-and; haṁsaḥ-Hamsa; ca-and; sukla-Sukla; adyaḥ-beginning with; ca-also; yuga-anugaḥ-yuga-avatāras; apare-others; sastra-of the Vedic literatures; kartaraḥ-authors; prayāḥ-generally; syuḥ-are; muni-ceṣṭitaḥ-sages; dhanvantari-Dhanvantari; rasabhau-and Rasabha; vyasaḥ-Vyasa; dattaḥ-Dattatreya; ca-also; kapilaḥ-Kapila; ca-and; te-they.

With the eye of the scriptures the prābhava-avatāras are seen to be of two kinds. The first kind is briefly manifest and not very famous. Among them are Mohinī, Haṁsa, and the yuga-avatāras beginning with Śukla. The second kind are authors of scriptures. Generally they are great sages. Among them are Dhanvantari, Ṛṣabha, Vyāsa, Dattātreya, and Kapila.

## Texts 48 and 49

atha syūr vaibhavāvasthāś  
te ca kūrmo jhaśādhipaḥ  
nārāyaṇo nara-sakhaḥ  
śrī-varāha-hayānanau

prśnigarbhaḥ pralambaghno  
yajñādyāś ca caturdaśa  
ity amī vaibhavāvasthā  
ekaviṁśatir īritāḥ

atha-now; syuḥ-may be; vaibhava-avasthaḥ-vaibhavavastha-avatāras; te-they; ca-and; kurmaḥ-Kurma; jhasa-adhipaḥ-Matsya; narayanaḥ-Narayana Rsi; nara-of Nara; sakhaḥ-the friend; sri-varaha-Varaha; haya-ananau-and Hayagriva;

prsnigarbhaḥ-Prsnigarbha; pralamba-ghnaḥ-Balarama, the killer of Pralambasura; yajna-Yajna; adyaḥ-beginning with; ca-also; caturdasa-the fourteen Manvantara-avatāras; iti-thus; ami-these; vaibhava-avasthaḥ-vaibhavavastha-avatāras; eka-vimsatiḥ-21; iritaḥ-described.

The vaibhava-avatāras are Kūrma, Matsya, Nara's friend Nrāyaṇa Ṛṣi, Varāha, Hayagrīva, Pṛśnigarbha, Balarāma, and the fourteen manvantara-avatāras beginning with Yajña). In this way 21 vaibhava-avatāras are listed.

## Texts 50 and 51

tatra kroḍa-hayagrīvau  
nava-vyūhāntaroditau  
manvantarāvatāreṣu  
catvāraḥ pravarās tathā

te tu śrī-hari-vaikuṇṭhau  
tathaivājita-vāmanau  
śaḍ amī vaibhavāvasthāḥ  
parāvasthopamā matāḥ

kroḍa-Varaha; hayagrīvau-and Hayagrīva; nava-vyūha-the nine prominent forms (Vasudeva, Sankarsana, Pradyumna; Aniruddha, Narayana, Nṛsimha, Hayagrīva, Varaha, and Brahma); antara-among; uditau-manifested; manvantara-avatāreṣu-among the manvantara-avatāras; catvāraḥ-four; pravarāḥ-prominent; tatha-in the same way; te-they; tu-also; śrī-hari-Hari; vaikuṇṭhau-and Vaikuṇṭha; tatha-in the same way; eva-certainly; ajita-Ajita; vamanau-and Vamana; sat-six; ami-these; vaibhava-avastha-vaibhavavastha-avatāras; para-avastha-the paravastha-avatāras; upamaḥ-compared to; mataḥ-considered.

Among the nine vyūha incarnations Varāha and Hayagrīva are the best, and among the manvantara-avatāras four, Hari, Vaikuṇṭha, Ajita, and Vāmana, are the best. These six vaibhava-avatāras are like the parāvavastha forms of the Lord.

## Text 52

keṣāñcid eṣāṁ sthānāni  
likhyante śāstra-dṛṣṭitāḥ  
yatra tatra virājante  
yāni brahmāṇḍa-madhyataḥ  
viṣṇu-dharmottarādīnām



vākyaṁ tatra pramānyate

kesancit-of some; esam-of them; sthanani-the abodes; likhyante-are described in writing; sastra-of the scriptures; drstitaḥ-according to the vision; yatra-where; tatra-there; virajante-are manifes; yani-them; brahmāṇḍa-the material universe; madhyataḥ-within; viṣṇu-dharma-uttara- the Viṣṇu-dharmottara Purana; adinam-of the Vedic literatures beginning with; vakyam-the statement; tatra-there; pramanyate-is supported by various evidences.

With the eye of the scriptures it is written that some of these avatāras have abodes within the material universe. The words of Viṣṇu-dharmottara Purāṇa are evidence for this.

### Text 53

tathā hi viṣṇu-dharmottare

ñtasyopariṣṭād aparas  
tāvan eva pramānataḥ  
mahātaleti vikhyāto  
rakta-bhaumāś ca pañcama

ñsarovaram bhavet tatra  
yojanānām daśāyutam  
svayaṁ ca tatra vasati  
kūrma-rūpa-dharo hariḥ

tatha hi-furthermore; viṣṇu-dharma-uttare-in the Viṣṇu-dharmottara Purana; tasya-that; uparistat-above; aparas-another; tavaḥ-in that way; eva-certainly; pramanataḥ-in measurement; mahātala iti-as Mahātala; vikyataḥ-famous; rakta-bhaumaḥ-red; ca-also; pañcama-fifth; sarovaram-a lake; bhavet-is; tatra-there; yojananam-of yojanas; dasa-ayutam-100,000; svayam-personally; ca-also; tatra-there; vasati-resides; kurma-of a turtle; rupa-the form; dharaḥ-manifesting; hariḥ-Lord Hari.

In Viṣṇu-dharmottara Purāṇa:

"Above that is the fifth place, a red world named Mahātala. In that place is a great lake 100,000 yojanas (800,000 miles) in breadth. There Lord Hari, in the form of Kūrma, personally resides.

### Text 54

ñtasyopariṣṭād aparas  
tāvan eva pramānataḥ  
tatrāste sarasi divyā  
yojanānām śata-trayam  
tasyām sa vasate devo  
matsya-rūpa-dharo hariḥ"

tasya-that; uparistat-above; aparaḥ-another; tavan-in that way; eva- certainly;  
pramanataḥ-by dimension; tatra-there; aste-is; sarasi-a lake; divya-transcendental;  
yojananam-of yojanas; sata-trayam-three hundred; tasyam-in that lake; saḥ-He;  
vasate-resides; devaḥ-the Personality of Godhead; matsya-of a fish; rupa-the form;  
dharah-manifesting; hariḥ-Lord Hari.

"Above that place is another of the same size, where there is a lake 300,000 yojanas (2,400,000 miles) in breadth. In that lake Lord Hari in His form of Matsya resides.

#### Texts 55-57

ñnārāyaṇo nara-sakho  
vasate badarī-pade

ñnṛ-varāhasya vasatir  
mahar-loke prakīrtitā  
yojanānām pramānena  
āyutānām śata-trayam

ñāyutāni ca pañcaśat  
śeṣa-sthānam manoharam"

narayanaḥ-Narayana Rsi; nara-of Nara Rsi; sakhaḥ-the friend; vasate-resides;  
badari-pade-at Badarikasrama; nr-varahasya-of Lord Varaha; vasatiḥ-the residence;  
mahar-loke-in Maharloka; prakirtita-is celebrated; yojananam-of yojanas;  
pramanena-by measurement; ayutanam-of units of ten thousand; sata-trayam-three  
hundred; ayutani-units of ten thousand; ca-also; pancasat-fifty; sesa-of Ananta  
Sesa; sthanam-the abode; manah-haram-beautiful.

"Nara's friend Nārāyaṇa Ṛṣi resides at Badarikāsrama. Nṛ-Varāha is said to reside on Maharloka, where His abode is 3,000,000 yojanas (24,000,000 miles) in breadth. Ananta Śeṣa's beautiful abode is 500,000 yojanas (4,000,000 miles) in breadth.

## Text 58

ñsa eva loko vārāhaḥ  
kathitaḥ tu svayam-prabhaḥ  
loko 'yam aṇḍa-saṁlagnaḥ  
sarvādhaṣṭān manoharaḥ  
varāha-rūpi bhagavān  
śveta-rūpa-dhara 'vasat"

sah eva-that same; lokaḥ-planet; varahaḥ-of Lord Varaha; kathitaḥ- described; tu-certainly; svayam-prabhaḥ-self-effulgent; lokaḥ-planet; ayam-this; anda-within the material universe; saṁlagnaḥ-situated; sarva- all other planets; adhaṣṭat-beneath; manah-haraḥ-very beautiful; varaha- of Lord Varaha; rupi-in the form; bhagavan-the Supreme Personality of Godhead; sveta-rupa-a white form; dharaḥ-manifesting; avasat-resides.

"The beautiful and self-effulgent realm Varāhaloka touches the material universe as it stands beneath everything.  
There, in the form of Śvetavarāha, the Supreme Lord resides.

## Text 59

ñtasyopariṣṭād aparas  
tāvan eva pramānataḥ  
pīta-bhaumaś caturthas tu  
gabhāsti-tala-saṁjñakaḥ  
  
ñtatrāste bhagavān viṣṇur  
devo haya-śir-dharaḥ  
śaśāṅka-śata-saṅkāśaḥ  
śatakumbha-vibhūśaṇaḥ"

tasya-that; uparistat-above; aparas-another; tavan-in that way; eva-certainly; pramanataḥ-in size; pita-yellow; bhaumaḥ-with ground; caturthaḥ-fourth; tu-also; gabhasti-tala-Gabhastitala-loka; saṁjñakaḥ-named; tatra-there; aste-remains; bhagavan-the Personality of Godhead; visnu-Visnu; devaḥ-the Lord; haya-of a horse; sirasḥ-head; dharaḥ-manifesting; sasanka-sata-sankasaḥ-as splendid as hundreds of moons; satakumbha-with golden ornaments; vibhusitaḥ-decorated.

"Above that is another realm of the same size. This fourth realm, its ground colored yellow, is named Gabhāsthitala. There the the Supreme Lord Viṣṇu, splendid as hundreds of moons and decorated with golden ornaments, appears in a form with a horse's head.

## Texts 60-62

ñpṛśnigarbhasya vasatir  
brahmaṇo bhuvanopari  
vāsas tatra pralambārer  
yatraivāgharipor bhavet

ñetasyaivāṁśa-bhūto 'yaṁ  
pātāle vasati svayam  
nityaṁ tala-dhvajo vāgmī  
vana-mālā-vibhūṣitaḥ

ñdhārayan śirasā nityaṁ  
ratna-citraṁ phanāvalim  
laṅgalī muṣalī khadgī  
nīlāmbara-vibhūṣitaḥ"

prsnigarbhasya-of Prsnigabha; vasatiḥ-residence; brahmanaḥ-of the spiritual world; bhuvana-the abode; upari-in the topmost part; vasaḥ-residence; tatra-there; pralamba-areḥ-of Lord Balarama, the enemy of Pralambasura; yatra-where; eva-certainly; agha-ripoḥ-of Lord Kṛṣṇa, the enemy of Aghasura; bhaver-is; etasya-of Him; eva-certainly; aṁśa-from the plenary portion (Sankarsana); bhutaḥ-manifest; ayam-Him; patale-in Patalaloka-vasati-resides; svayam-personally; nityam-eternally; tala-dhvajaḥ-carrying a flag marked with a tala tree; vagmi-loquacious and eloquent; vana-mala-with a garland of forest flowers; vibhusitaḥ-decorated; dharayan-holding; sirasa-with His head; nityam-constantly; ratna-citraṁ-splendidly decorated with many jewels; phala-avalim-many hoods; langali-with a plow; musali-club; khadgi-and sword; nila-blue; ambara-with garments; vibhusitaḥ-decorated.

"Above Brahmaloḥa is the home of Pṛśnigarbha. Where Kṛṣṇa stays there Balarāma, whose aṁśa-avatāra resides in Pātālaloka, who always carries a palm-tree flag, who is eloquent, who is decorated with a forest garland, who carries a plow, club, and sword, who is decorated with blue garments, and who always wears on His head a jewel-picture of Ananta Śeṣa, stays also.

## Texts 63-64

ñbrahmalokopariṣṭāc ca  
harer loko virājate

ñsvarloke vasatir viṣṇor  
vaikuṇṭhasya mahātmahaḥ  
tathā vaikuṇṭha-loke ca  
svayam āviṣkṛto hi yaḥ"

brahma-loka-of the spiritual world; uparistat-in the topmost part; ca- also; hareḥ-of Lord Hari; lokaḥ-the planet; virajate-is manifest; svarloke-in Svarloka; vasatiḥ-the residence; viṣṇoḥ-of Lord Viṣṇu; vaikuṇṭhasya-the son of Vikuntha-devi; maha-atmamaḥ-the great soul; tatha- in the same way; vaikuṇṭha-loke-on the Vaikuṇṭha planets; ca-also; svayam- personally; aviskṛtaḥ-manifest; hi-certainly; yaḥ-who.

"Above Brahmaloḥka is the realm of Lord Hari. In Svarloka is the home of Lord Viṣṇu, who is the son of Vikunṭhā-devī. The Lord is also personally manifested in Vaikuṇṭhaloka.

#### Texts 65-67

ajitasya nivāsaḥ tu  
dhruva-loke samarthitaḥ  
bhuvā-loke tu vasatir  
vāmanasya mahātmamaḥ

trivikramasya vasatis  
tapo-loke prakīrtitā  
tathāsyā brahma-loka-stho  
divyo nārāyaṇāśramaḥ

brahmalokopariṣṭāc ca  
nivāso 'nena nirmitaḥ  
hari-vamśe surendrena  
kathito yaḥ surarśaye

ajitasya-of Lord Ajita; nivasah-residence; tu-also; dhruva-loke-on dhruvaloka; samarthitaḥ-is established; bhuvah-loke-on Bhuvārloka; tu-also; vasatiḥ-residence; vamanasya-of Vamaṇa; maha-atmanaḥ-the Personality of Godhead; trivikramasya-of Trivikrama; vasatiḥ-the residence; tapah-loke-on Tapoloka; prakirtita-is described; tatha-in the same way; asya-of that; brahma-loka-sthaḥ-situated in the spiritual world; divyaḥ-spiritual; narayana-of Narayana; asramaḥ-the abode; brahma-loka-uparistat-in the topmost part of the spiritual world; ca-also; snivasah-the residence; anena-by Him; nirmitaḥ-constructed; hari-vamse-in the Hari-vamsa; sura-indrena-by the king of demigods; kathitaḥ-described; yaḥ-which; sura-rsaye-to Narada Muni.

Lord Ajita's residence is considered to be on Dhruvaloka, and Lord Vāmana's residence is considered to be on Bhuvārloka. Lord Trivikrama's residence is said to be on Tapoloka, and Lord Nārāyaṇa's spiritual āśrama is on Brahmāloka. He has also created a residence above Brahmāloka. This was explained in Hari-varṇa (127.37), where Mahārāja Indra said to Nārada Muni:

#### Text 68

ñīdām bhaṅktvā madīyam tu  
bhagavān viṣṇunā kṛtam  
upary-upari-lokānām  
adhikam bhuvanam mune" iti

idam-thus; bhanktva-defeating; madiyam-mine; tu-also; bhagavan-O Lord;  
visnuna-by Visnu; krtam-constructed; upari-higher; upari-and higher; lokanam-of  
planets; adhikam-higher; bhuvanam-realm; mune-O sage; iti-thus.

"O sage, above all the worlds Lord Viṣṇu made His own abode, which eclipses even my realm."

#### Text 69

sarveṣām avatārāṇām  
para-vyomni cakāṣati  
nivāsaḥ paramāścarya  
iti śāstre nirūpyate

sarvesam-of all; avatāranam-incarnations; para-vyomni-in the spiritual sky;  
cakasati-manifest; nivasah-residence; parama-supremely; ascaryaḥ-wonderful; iti-  
thus; sastre-in the Vedic literature; nirupyate-is described.

In the spiritual sky is the supremely wonderful home of all the avatāras. In the scriptures this is described.

#### Text 70

tathā hi pādme

ñvaikuṇṭha-bhuvane nitye  
nivasanti mahojjvalāḥ

avatārāḥ sadā tatra  
matsya-kūrmādayo 'khilāḥ" iti

tatha hi-furthermore; padme-in the Padma Purana; vaikīṇṭha-of Vaikuntha;  
bhuvane-in the world; nitye-eternally; nivasanti-reside; maha-ujjvalaḥ-splendid;  
avatāraḥ-incarnations; sadā-eternally; tatra-there; matsya-Matsya; kurma-and  
Kurma; adayāḥ-beginning with; akhila-all; iti- thus.

In Padma Purāṇa:

"All the splendid avatāras, beginning with Matsya and Kūrma, eternally reside  
in the eternal realm of Vaikunṭha."

## Chapter Five

### Parāvasthā-nirūpaṇa - Description of the Most Important Forms of the Lord

#### Text 1

atha kṛṣṇo nara-bhratur  
avatāra iti kvacit  
upendrasyaṁ ca kvāpi  
bhāty asau nāti-kovidam

atha-now; kṛṣṇaḥ-Kṛṣṇa; nara-of Nara Rsi; bhratuh-of the brother; avatāraḥ-  
incarnation; iti-thus; kvacit-in some scriptures; upendrasya-of Vamana; api-also;  
ca-and; kvāpi-in some scriptures; bhāti-manifest; asau-this; na-not; ati-kovidam-  
among those who are very learned.

In some places Lord Kṛṣṇa is said to be an avatāra of Nara's friend Nārāyaṇa  
Rṣi, and in other places it is said He is an avatāra of Lord Vāmana. The wise do not  
accept these statements.

#### Text 2

yathā skānde

ñidharma-putrau harer amśau  
nara-nārāyaṇābhidhau  
candra-vaṁśam anu prāpya  
jāta kṛṣṇārjunāv ubhau"

yatha-just as; skande-in the Skanda Purana; dharma-of Dharma; putrau- the two sons; hareḥ-of Lord Hari; amsau-plenary portions; nara-Nara; narayana-and Narayana; abhidhau-named; cnadra-descended from the moon-god; vamsam-in the dynasty; anuprapya-descending; jatau-born; krsna- Kṛṣṇa; arjunau-and Arjuna; ubhau-both.

In Skanda Purāṇa:

"Dharma's two sons, who are named Nara and Nārāyaṇa Ṛṣi, and who are amśa-avatāras of Lord Hari, have now taken birth as Kṛṣṇa and Arjuna in the dynasty of the moon-god."

### Text 3

śrī-caturthe ca

tāv imau vai bhagavato  
harer amśāv ihāgatau  
bhāra-vyayāya ca bhuvaḥ  
krsnau yddu-kurūdvahau

sri-caturthe-in the Fourth Canto of Srimad-Bhagavatam; tau-both; imau-these; vai-certainly; bhagavataḥ-of the Supreme Personality of Godhead; hareḥ-of Hari; amśau-part and parcel expansion; iha-here (in this universe); āgatau- has appeared; bhāra-vyayāya-for mitigation of the burden; ca-and; bhuvaḥ-of the world; kṛṣṇau-the two Kṛṣṇas (Kṛṣṇa and Arjuna); yadu-kuru-udvahau-who are the best of the Yadu and Kuru dynasties respectively.

In Śrīmad-Bhāgavatam 4.1.59:

"That Nara-Nārāyaṇa Ṛṣi, who is a partial expansion of Kṛṣṇa, has now appeared in the dynasties of Yadu and Kuru, in the forms of Kṛṣṇa and Arjuna respectively, to mitigate the burden of the world."\*

### Text 4

etad upodbalakam śrī-daśame

ñsāmpujya deva ṛṣi-varyam ṛṣiḥ purāṇo  
nārāyaṇo nara-sakho vidhinoditena  
vānyābhibāśya mitayāmṛta-miṣṭayā tam  
prāha prabho bhagavate karavāma he kim"



etat-this; edbalakam-substantial argument; sri-dasame-in the Tenth Canto of Srimad-Bhagavatam; sampujya-worshipping; devaḥ-the Lord; rsi-of the sages; varyam-the best; puranaḥ-elder; narayana-Narayana; nara-of Nara; sakhaḥ-the friend; vidhina uditena-according to the unjunctions of the scriptures; vanya-with words; abhibhasya-spoke; mitaya-eloquent; amṛta-with nectar; mistaya-sweet; tam-to Him; praha-said; prabho-O Lord; bhagavate-to the Personality of Godhead; karavama-we may do; he-Oh; kim-what?

A very strong argument is found in Śrīmad-Bhāgavatam 10.69.16:

"The Personality of Godhead, Kṛṣṇa, who is the incarnation of Nārāyaṇa Ṛṣi, the friend of Nara Ṛṣi, thus worshiped the sage Nārada according to Vedic regulative principles. Welcoming him with sweet nectarean words, He addressed Nārada as bhagavān, or one who is self-sufficient, possessing all kinds of knowledge, renunciation, strength, fame, beauty, and similar other opulences. He particularly asked Nārada, What can I do in your service?"\*

## Text 5

upendravatāratvam ca yathā hari-vamśe śakra-vacane

ñaindraṁ vaiṣṇavam asyaiva  
mune bhāgam ahaṁ dadau  
yaviyāṁśam ahaṁ premṇā  
kṛṣṇaṁ paśyāmi nārada" iti

upendra-of Vamana; avatāratvam-status as an incarnation; ca-and; yatha-just as; hari-vamse-in the Hari-vamsa; sakra-of Indra; vacane-in the statement; aindram-Indra's brother (Vamana); vaisnavam-the remnants of the sacrificial offering to Lord Viṣṇu; asye-to Him; eva-certainly; mune-O sage; bhagam-the share; aham-I; dadau-gave; yaviyamsam-younger; aham-I; prema-with love; kṛṣṇam-Kṛṣṇa; paśyami-see; nārada-O Nārada; iti-thus.

The following statement of Mahārāja Indra in the Hari-vamśa supports the idea that Kṛṣṇa is an incarnation of Vāmana:

"O sage Nārada, the same Viṣṇu who was Vāmana and to whom I gave a portion of the yajñas, has now become this boy Kṛṣṇa, on whom I now gaze with love."

## Texts 6 and 7

tad etad ubhayatvam na  
bhavet kṛṣṇe nirodhataḥ  
amśatvam hi tayoṛ uktam  
parāvasthatvam asya tu

nara-bhratur ihāmśatvam  
ete cāmśeti rakṣyate  
upendrasya tathātvam ca  
hari-vamśe 'pi drśyate

tat etat-this; ubhayatvam-being an incarnation of both Narayana Rsi and Vamana; na-not; bhavet-may be; nirodhataḥ-because of being contradictory; amsatvam-position of a plenary portion; hi-certainly; tayoḥ-of both Narayana Rsi and Vamana; uktam-is said; para-avasthatvam-position of the original Supreme Personality of Godhead; asya-of Lord Kṛṣṇa; tu-also; nara-of Nara Rsi; bhratuḥ-of the brother; iha-in this connection; amsatvam-status as a plenary portion; ete camsa iti-Srimad-Bhagavatam 1.3.28; tathatvam-in that way; ca-also; hari-vamśe-in the Hari-vamśa; api-also; drsyate-is seen.

Lord Kṛṣṇa is not an incarnation of Nārāyaṇa Ṛṣi and Vāmana because such a view is contradicted by scripture. Rather, it is said that They are amśa-avatāras of Him and He is the parāvastha (the supreme form of the Lord ). That Nārāyaṇa Ṛṣi is an amśa-avatāra of Lord Kṛṣṇa is confirmed in Śrīmad-Bhāgavatam 1.3.28. That Lord Vāmana has the same status is seen in Hari-vamśa:

## Texts 8 and 9

ñadityā tapasā viṣṇur  
mahātmāradhitaḥ purā  
vareṇa cchandita tena  
parituṣṭena cāditih  
tayoktas tvādṛśam putram  
icchāmīti surottama

ñtenoktam bhuvane nāsti  
mat-samaḥ puruṣo 'paraḥ  
amśena tu bhaviṣyāmi  
putraḥ khalv aham eva te" iti

aditya-by Aditi-devi; tapasa-with austerities; visnuḥ-Lord Viṣṇu; maha-atma-the Supreme Personality of Godhead; aradhitaḥ-worshipped; pura-formerly; vareṇa-by a benediction; chandita-granted; tena-by Him; paritustena-pleased; ca-also; aditiḥ-Aditi; taya-by her; uktaḥ-said; tvadrsam-like You; putram-a son; icchami-I

desire; iti-thus; sura-of the demigods; uttama-O best; tena-by Him; uktam-said; bhuvane-in the entire world; na-not; asti-there is; mat-to Me; samaḥ-equal; purusaḥ-person; aparaḥ-another; amsena-by My plenary portion; tu-but; bhaviṣyami-shall become; putraḥ-son; khalu-certainly; aham-I; eva-certainly; te-Your; iti-thus.

"O best of the demigods, in ancient times, by performing austerities, Aditi worshiped Lord Viṣṇu. He was pleased with her and offered a benediction. She said, 'O Lord, I desire a son like You.' He replied, 'No one in the world is equal to Me. Therefore, as an amśa-avatāra, I will personally become your son.'"

## Texts 10 and 11

atha kṛṣṇe parāvastha-  
bhāvo 'gre rakṣyate sphuṭam  
parāvasthāś ca sampūrṇā-  
vasthāḥ śāstre prakīrtitāḥ

tasmād amśatvam evāśya  
viruddham sphuṭam īkṣate  
artha-gaty-antaram teṣāṃ  
vacanānām ca dr̥śyate

atha-now; kṛṣṇe-in relation to kṛṣṇa; para-avastha-of being the Original Personality of Godhead; bhavaḥ-condition; agre-at first-rakṣyate-is protected; sphuṭam-definitively; para-avasthāḥ-the Original Personality of Godhead; ca-also; sampūrṇa-perfect and complete; avasthāḥ-situation; śāstre-in the Vedic literature; prakīrtitāḥ-described; tasmāt-from Him; amśatvam-the position of being part and parcel; eva-certainly; aśya-of Him; viruddham-refuted; sphuṭam-clearly; īkṣate-sees; artha-gati-meaning; antaram-another; teṣāṃ-of those; vacanānam-statements; ca-also; dr̥śyate-is seen.

That Śrī Kṛṣṇa is the parāvastha form of the Lord is clearly proved by what was previously said. In the scriptures He is called parāvastha and sampūrṇāvastha (the complete form of the Lord). This refutes the idea that He is an amśa-avatāra. Statements supporting that idea should be seen in a different way.

## Text 12

tatra dharma-putrāv ity ādau kārīkā

nara-nārāyaṇau prāpyety

ātma-sat-kṛtya tau svayam  
kṛṣṇārjunau candra-vamśam  
anu prakāṣatām gatau

tatra-in this connection; dharma-of Prajapati Dharma; putrau-the two sons; iti-  
thus; adau-in the passage beginning; karika-explanation in verse; nara-Nara;  
narayanau-and Narayana Rsis; prapya-after attaining; iti-thus; atmasat-kṛtya-taking  
them to be as dear as Their own selves; tau-them; svayam-personally; kṛṣṇa-Kṛṣṇa;  
arjunau-and Arjuna; candra-of the moon-god; vamsam-the dynasty; anu-  
prakāṣatām gatau-appeared in.

The Skanda Purāṇa verse quoted in Text 2 should be interpreted in this way:  
"Kṛṣṇa and Arjuna, for whom Nara and Nārāyaṇa Ṛṣis are dear as Their own  
selves, have appeared in this world, taking shelter of the kṣatriya dynasty  
descending from the moon-god."

### Text 13

kartārau tau harer amśau  
nara-nārāyaṇāv iha  
dvāparānte karma-bhūtāv  
āyātau kṛṣṇa-phālgunau

kartarau-the two subjects; tau-they; hareḥ-of Lord Hari; amśau-the plenary  
portions; nara-Nara; narayanau-and Narayana Rsis; iha-here; dvapara-of the  
Dvapara-yuga; ante-at the end; karma-bhutau-the two objects; ayatau-attained;  
kṛṣṇa-Kṛṣṇa; phalgunau-and Arjuna.

In Śrīmad-Bhāgavatam 4.1.59 (quoted in Text 3) Nara and Nārāyaṇa Ṛṣis, who  
are amśa-avatāras of Lord Hari, should be taken as the subject of the sentence, and  
Kṛṣṇa and Arjuna, who appeared at the end of Dvāpara-yuga, should be taken as  
the object.

Note: In this way the verse is interpreted to mean:

"Nara and Nārāyaṇa Ṛṣis, who are amśa-avatāras of Lord Hari, entered the  
transcendental bodies of Kṛṣṇa and Arjuna, and came with Them as They appeared  
in the dynasties of Yadu and Kuru in order to mitigate the burden of the world."

### Text 14

sarvādāv upadeṣṭṛtvād  
yaḥ purāṇarṣir ucyate

narāṇām puruṣāṇām yas  
trayāṇām āśrayaḥ sa tu

nareṣu mṛtyu-lokeṣu  
saha-cārī bhavān svayam  
tad-dharmam anukṛtyātra  
pūjayām āsa taṁ munim

nārāyaṇākhyenāmśena  
kṛṣṇo yadyapi tad-guruḥ  
nāradaṁ pūjayām āsa  
tathāpi kṣatra-līlayā

sarva-adau-in the beginning of the day of Brhma; upadestrvat-because of being the instructor; yaḥ-who; purana-rsiḥ-Purana Rsi; ucyate-is called; naranam-known as "nara"; purusamnam-of the three purusa-avatāras; asrayaḥ-the shelter; saḥ-He; tu-certainly; natesu-among human beings; martya-lokesu-in the middle planetary systems; saha-cari-companion; bhavan-being; svayam-personally; tat-dharmam-human nature; anukṛtya-following; atra-here; pujayam asa-worshipped; tam-him; munim-Narada Muni; narayana-Narayana; akhyena-named; amsena-by His plenary portion; kṛṣṇaḥ-Kṛṣṇa; yadyapi-although; tat-of Narada; guruḥ-the spiritual master; naradam-Narada; pujayam asa-worshipped; tathapi-nevertheless; ksatra-as a ksatriya; lilaya-because of performing pastimes.

The quote from the Tenth Canto of Śrīmad-Bhāgavatam (10.69.16, quoted in Text 4) should be understood in this way:

Lord Kṛṣṇa, who because He taught (the Vedic knowledge to Brahmā) at the beginning of the universe is called {sy 168}purāṇa-ṛṣi (the eldest sage)", is the shelter of the three puruṣa-avatāras. When He associated with the human beings in Martyaloka, He imitated their nature, and in that context He worshiped (Nārada) Muni. Even though His aṁśa-avatāra, Nārāyaṇa Ṛṣi, is Nārada's guru, in His kṣatriya-pastimes Lord Kṛṣṇa worshiped Nārada Muni.

## Text 15

aindram ity ādau kārīkā

indras tu nāti-kauvidyān  
matsarāc cuktavān idam  
tasmāt kṛṣṇasya no tat-tad-  
rūpatvaṁ ghatate kvacit

aindram-the brother of Indra; iti-thus; adau-in the passage beginning; karika-explanation; indraḥ-Indra; tu-but; na-not; ati-kauvidyat-because of knowledge; matsarat-and envy; ca-also; uktavan-said; idam-this; tasmāt-therefore; kṛṣṇasya-of Kṛṣṇa; na-not; u-certainly; tat-tat- various; rūpatvam-in forms; ghatate-is manifest;

kvacit-at a certain time.

The quote from Hari-vaṁśa (Text 5, describing Lord Kṛṣṇa as an incarnation of Vāmana), is explained in this way:

Indra spoke these words out of envy and ignorance. In no circumstance is Lord Kṛṣṇa the avatāra of any other form of the Lord.

#### Text 16

atha parāvasthāḥ. yathā pādme

ñṛṣimha-rāma-kṛṣṇeṣu  
śaḍ-gunyaṁ paripūritam  
parāvasthās tu te tasya  
dīpād utpanna-dīpa-vat" iti

atha-now; para-avasthāḥ-the most important forms of the Lord; yathā- just as; padme-in the Padma Purana; nṛsimha-within Nrsimha; rama- Ramacandra; kṛṣṇeṣu-and Kṛṣṇa; sat-six; gunyam-transcendental; opulences; paripūritam-fulness; para-acasthāḥ-most important forms of the Lord; tu- also; te-they; tasya-of Him; dīpād-from a lamp; utpanna-manifest; dīpa- lamp; vat-just like; iti-thus.

Now the most important forms of the Lord (parāvastha-avatāra) will be described. Padma Purāṇa explains:

"In Lord Nṛsimha, Rāmacandra, and Kṛṣṇa the the six transcendental opulences are perfect and complete. They are the parāvasthas (most important forms of the Lord). From Him (Kṛṣṇa) they are manifested as lamps are lighted from an (original) lamp.

#### Text 17

tatra śrī-nṛsimhaḥ

ñprahlāda-hṛdayāhlādam  
bhaktāvidyā-vidāraṇam  
śarad-indu-rucim vande  
pārindra-vadanam harim

tatra-in that connection; śrī-nṛsimhaḥ-Lord Nrsimha; prahlada-of Prahlada; hṛdaya-of the heart; ahlādam-delight; bhakta-of the devotee; avidyā-ignorance; vidāraṇam-removing; sarad-autumn; ind-moon; rucim- splendor; vande-I offer obeisances; pārindra-of a lion; vadanam-face; harim-Hari.

Lord Nṛsimha is described in Śrīdhara Svāmī's commentary on Śrīmad-Bhāgavatam (1.1.1., and 10.87.1):

"Let me offer my obeisances unto Lord Nṛsimhadeva, who is always enlightening Prahlāda Mahārāja within his heart and who always kills the nescience that attacks the devotees. His mercy is distributed like moonshine, and His face is like that of a lion. Let me offer my obeisances unto Him again and again."\*

### Text 18

ñvāg-iśā yasya vadane  
lakṣmīr yasya ca vakṣasi  
yasyāste hṛdaye samvit  
taṁ nṛsimhaṁ ahaṁ bhaje"

vak-isa-Sarasvati; yasya-of whom; vandane-at the ; lakṣmī-Lakṣmi; yasya-of whom; ca-also;l vakṣasi-on the chest; yasya-of whom; hṛdaye-in the heart; samvit-knowledge; taṁ-Him; nṛsimhaṁ-Nṛsimha; ahaṁ- I; bhaje-worship.

"Lord Nṛsimhadeva is always assisted by Sarasvatī, the goddess of learning, and He is always embracing to His chest the goddess of fortune. The Lord is always complete in knowledge within Himself. Let us offer obeisances unto Nṛsimhadeva."\*

### Text 19

ñgambhīra-garjitāmbha-  
stambhitāmbhoja-sambhavaḥ  
samrambhaḥ stambha-putrasya  
muninojjrmbhito nrpe"

gambhira-deep; garjita-arambha-roar; stambhita-stunned; ambhoja-sambhavaḥ-Brahma; samrambhaḥ-anger; stambha-putrasya-of Lord Nṛsimha, who appeared from a column; munina-by Narada Muni; ujjrmbhitaḥ-revealed; nrpe- to Maharaja Yudisthira.

"(Nārada) Muni described to King (Yudhiṣṭhira) the anger of the pillar's son (Lord Nṛsimha), which with its deep roar stunned lotus-born Brahmā."

## Text 20

yathā śrī-saptame

saṭāvadhūtā jaladāḥ parāpatan

grahāś ca tad-dṛṣṭi-vimuṣṭa-rociṣaḥ

ambhodhayaḥ śvāsa-hatā vicukṣubhur

nirhrāda-bhītā digibhā vicukruṣuḥ

yatha-just as; sri-saptame-in the Seventh Canto of Srimad-Bhagavatam; satā-by the hair on Lord Nṛsimhadeva's head; avadhūtāḥ-shaken; aladāḥ-the clouds; parāoatan- scattered; grahāḥ-the luminous planets; ca-and; tat-dṛṣṭi-by His glaring glance; vimuṣṭa-taken away; rociṣaḥ- whose effulgence; ambhodhayaḥ-the water of the oceans and seas; śvāsa-hatāḥ-being struck by Lord Nṛsimhadeva's breathing; vicukṣubhuḥ-became turbulent; nirhrāda-bhītāḥ-frightened by Nṛsimhadeva's roaring; digibhāḥ-all the elephants guarding the quarters; vicukruṣuḥ-cried out.

In Śrīmad-Bhāgavatam 7.8.32-33:

"The hair on Nṛsimhadeva's head shook the clouds and scattered them here and there, His glaring eyes stole the effulgence of the luminaries in the sky, and His breathing agitated the seas and oceans. Because of His roaring, all the elephants in the world began to cry in fear.\*

## Text 21

dyaus tat-satotsipta-vimāna-saṅkulā

protsarpata ksmā ca padābhipīditā

śailāḥ samutpetur amusya raṁhasā

tat-tejasā kham kakubho na rejire

dyauḥ-outer space; tat-satā-by His hair; utksipta-thrown up; vimāna-saṅkulā-filled with airplanes; protsarpata- slipped out of place; ksmā-the planet earth; ca-also; pada-abhipīditā-distressed due to the heavy weight of the lotus feet of the Lord; śailāḥ-the hills and mountains; samutpetuḥ-sprang up; amusya-of that one (the Lord); raṁhasā-due to the intolerable force; tat-tejasā-by His effulgence; kham-the sky; kakubhaḥ-the ten directions; na rejire-did not shine.

"Airplanes were thrown into outer space and the upper planetary system by the hair on Nṛsimhadeva's head. Because of the pressure of the Lord's lotus feet, the earth appeared to slip from its position, and all the hills and mountains sprang up due to His intolerable force. Because of the Lord's bodily effulgence, both the sky and all directions diminished in their natural illumination."\*



## Text 22

ñugro py anugra evāyaṁ  
sva-bhaktānāṁ nṛ-keśarī  
keśarīva sva-potānām  
anyeṣāṁ ugra-vikramaḥ

ugraḥ-ferocious; api-although; anugraḥ-not ferocious; eva-certainly; ayam-this; sva-bhaktanam-to His pure devotees; nr-kesari-having the body of a human being and a lion; kesari iva-like a lioness; sva-potanam-to her young cubs; anyesam-to others; ugra-ferocious; vikramaḥ-whose strength.

(rīdhara Svāmī also explains in His commentary on Śrīmad-Bhāgavatam 7.9.1:)

"Although very ferocious, the lioness is very kind to her cubs. Similarly, although very ferocious to nondevotees like Hiranyaśipu, Lord Nṛsimhadeva is very, very soft and kind to devotees like Prahlāda Mahārāja."\*

## Texts 23 and 24

asya śrī-divya-simhasya  
paramānanda-tuṇḍilāḥ  
śrīman-nṛsimha-tāpanyām  
mahimā prakāṭī-kṛtā

nṛsimhasya bhaved vāso  
janaloke mahātmanaḥ  
sarvopariṣṭāc ca tathā  
viṣṇuloke prakīrtitaḥ

asya-of Him; sri-divya-simhasya-the transcendental lion; parama- transcendental; ananda-bliss; tundilāḥ-full; srimat-nrsimha-tapanyam-in the Nrsimha-tapani Upanisad; mahima-the glories; prakati-kṛta-revealed; nrsimhasya-of Lord Nrsimha; bhavet-there is; vasaḥ-residence; janaloke-on the Janalokaplanet; maha-atmanaḥ-of the Personality of Godhead; sarva-all other planets; uparistat-above; ca-also; tatha-in the same way; visnuloke-in the spiritual sky; prakirtitaḥ-is described.

The blissful glories of Lord Nṛsimha are described in the Nṛsimha-tāpanī Upaniṣad. It is said that Lord Nṛsimha resides both in Janaloka and in the world of Viṣṇuloka, which is above all.

## Text 25

śrī-rāghavendraḥ

pūrvato 'pyeśa niḥśeṣa-  
mādhuryāmṛta-candramāḥ  
bhāti śaḍ-guṇa-saṅghena  
tuṅgaḥ śrī-raghu-puṅgavaḥ

sri-raghava-of the Raghu dynasty; indraḥ-the king (Ramacandra); purvataḥ-than previously described (in Lord Nṛsimhadeva); api-even; nihsesa-complete; madhurya-sweetnessw; amṛta-nectar; candramāḥ-moon; bhati-shines; sat-six; guṇa-transcendental qualities; saṅghena-with the complete abundance; tungaḥ-exalted; sri-raghu-of the dynasty of Maharaja Raghu; puṅgavaḥ-the formost.

Śri Rāmacandra

Greater even than the one (Lord Nṛsimha) before, exalted with the six transcendental qualities and a nectar moon of all sweetness, Lord Rāmacandra, the best of the Raghus, shines with great splendor.

## Text 26

pādme

ñvandāmahe maheśānam  
hara-kodaṇḍa-khaṇḍanam  
jānakī-hṛdayānanda-  
candanam raghu-nandanam"

padme-in the Padma Purana; vandamahe-we offer our respectful obeisances; maha-isnam-to the Personality of Godhead; hara-of Siva; kodanda-the bow; khandanam= breaking; janaki-of Sita-devi; hrdaya-the heart; ananda-bliss; candanam-sandalwood; raghu-of Maharaja RAghu; nandanam-the descendant.

In Padma Purāṇa:

"Let us offer our respectful obeisances to Lord Rāmacandra, the Personality of Godhead, who is the delight of King Raghu, who broke Śiva's bow, and who is the sandal paste that delights Sītā-devī's heart.

## Text 27

asya janmotsavam brūte  
śrī-rāmārcana-dīpikā

asya-janma-of the birth; utsavam-festival; brute-describes; sri-rama-arcana-dipika-the Ramacandra-dipika.

The Śrī Rāmārcana-dīpikā describes Lord Rāmacandra's birth-festival:

## Text 28

ñuccasthe graha-pañcake sura-gurau sendau navamyām tithau  
lagne karkatake punarvasu-yute meṣam gate pūṣaṇi  
nirdagdum nikhilaḥ palāśa-samidho medhyād ayodhyāraṇer  
āvīrbhūtam abhūd apūrva-vibhavam yat kiñcid ekam mahāḥ"

ucca-sthe-in the highest exaltation; graha-planets; pancake-five; sura-gurau-Brhaspati; sa-with; indau-Candra; navamyam tithau-on ninth day of the moon; lagne-on the lagna; karkatake-in Karkataka; punarvasu-yute-in conjunction with Punarvasu; mesam-to Mesa; gate-gone; pusani-in Surya; nirdagdhum-to burn (destroy); nikhilaḥ-all; palasa-of palasa wood (or demons); samidhaḥ-fuel; medhyat-from the sacrificial arena; ayodhya-araneḥ-from the arani-wood of Ayodhya; avirbhutam-manifest; aghut-= became; apurva-with unprecedented; vibhavam-power and opulence; yet-what; kincit-indescribable; ekam-one; mahāḥ-sacrifice.

"During the ninth tithi, when five planets were exalted, when Jupiter was conjoined with the Moon in the constellation Punarvasu in Cancer on the ascendant, and when the Sun was in Aries, from the arani-wood of Ayodhyā was kindled a sacrificial fire of unprecedented power manifested to burn the palāśa-wood fuel (of a great host of demons)."

## Text 29

ekādaśe

ñtyaktvā su-dustyaja-surepsita-rājya-lakṣmīm  
dharmiṣṭha ārya-vacasā yad agād araṇyam  
māyā-mrgam dayitayepsitam anvadhāvad  
vande mahā-puruṣa te caraṇāravindam"

ekadase-in the Eleventh Canto of Srimad-Bhagavatam; tyaktva-abandoning; su-dustyaja-most difficult to give up; sura-ipsita-anxiously desired by the demigods; rajya-laksmim-the goddess of fortune and her opulence; dharmisthaḥ-most perfectly fixed in religiousness; arya-vacasa-according to the words of your father; yat-He who; agat-went; aranyam-to the forest; maya-mrgam-the illusory deer; dayitaya-by Sita-devi; ipsitam- desired; anvadhavat-running after; vande-I offer my homage; maha-purusa-O Lord Mahaprabhu; te-to Your; carana-aravindam-lotus feet.

In Śrīmad-Bhāgavatam 11.5.34:

"O Maha-puruṣa, I worship Your lotus feet. You gave up great regal opulence, which is most difficult to renounce and is hankered after by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to Your father's words. You chased after the mystic deer Marīca, which Your dear Sītā desired to get."

### Text 30

śrī-navame

nedam yaśo raghupateḥ sura-yācñayāṭta-  
līlātanor adhika-sāmya-vimukta-dhāmnah  
rakṣo-vadho jaladhi-bandhanam astra-pūgaiḥ  
kiṁ tasya śatru-hanane kapayaḥ sahāyāḥ

sri-navame-in the Ninth Canto of Srimad-Bhagavatam; na-not; idam-all these; yaśaḥ-fame; raghu-pateḥ-of Lord Rāmacandra; sura-yācñayā-by the prayers of the demigods; āṭta-līlā-tanoḥ-whose spiritual hody is always engaged in various pastimes; adhika-sāmya-vimukta-dhāmnah-no one is greater than or equal to Him; rakṣaḥ-vadhaḥ-killing the Rākṣasa (Rāvaṇa); jaladhi-bandhanam-bridging the ocean; astra-pūgaiḥ-with bow and arrows; kiṁ-whether; tasya- His; śatru-hanane-in killing the enemies; kapayaḥ-the monkeys; sahāyāḥ-assistants.

In Śrīmad-Bhāgavatam 9.11.20-21:

"Lord Rāmacandra's reputation for having killed Rāvaṇa with showers of arrows at the request of the demigods and for having built a bridge over the ocean does not constitute the factual glory of the Supreme Personality of Godhead Lord Rāmacandra, whose spiritual body is always engaged in various pastimes. Lord Rāmacandra has no equal or superior, and therefore He had no need to take help from the monkeys to gain victory over Rāvaṇa.\*

### Text 31

yasyāmalam nṛpa-sadaḥsu yaśo 'dhunāpi  
gāyanty agha-ghnam ṛsayo dig-ibhendra-paṭṭam  
tam nākapāla-vasupāla-kirīṭa-juṣṭa-  
pādāmbujam raghupatim śaraṇam prapadye

yasya-whose (Lord Rāmacandra's); amalam-spotless, free from material qualities;  
nṛpa-sadaḥsu-in the assembly of great emperors like Mahārāja Yudhiṣṭhira; yaśaḥ-  
famous glories; adhunā api-even today; gāyanti-glorify; agha-ghnam-which  
vanquish all sinful reac-tions; ṛsayāḥ-great saintly persons like Mārkaṇḍeya; dik-  
ibha-indra-paṭṭam-as the ornamental cloth covering the elephant that conquers the  
directions; tam- that; nāka-pāla-of heavenly demigods; vasu-pāla-of earthly kings;  
kirīṭa-by the helmets; juṣṭa-are worshiped; pāda- ambujam-whose lotus feet;  
raghu-patim-unto Lord Rāmacandra; śaraṇam-surrender; prapadye-I offer.

"Lord Rāmacandra's spotless name and fame, which vanquish all sinful  
reactions, are celebrated in all directions, like the ornamental cloth of the  
victorious elephant that conquers all directions. Great saintly persons like  
Mārkaṇḍeya Ṛṣi still glorify His characteristics in the assemblies of great emperors  
like Mahārāja Yudhiṣṭhira. Similarly, all the saintly kings and all the demigods,  
including Lord Śiva and Lord Brahmā, worship the Lord by bowing down with  
their helmets. Let me offer my obeisances unto His lotus feet."\*

### Texts 32-33

atra kārīkā

atta prakāṣita-līlā-  
tanur līlā-mayī tanuḥ  
yena tasyeti samyeti  
svārtheśyan-pratyayo mataḥ

dhāma-svarūpa-vijñeyam  
adhikena samena ca  
vimuktaṁ dhāma yasyeti  
māhātmyaṁ sarvato 'dhikam  
yasyādhikaḥ samaś cātra  
kvāpi nāstīti niścayaḥ

naka-pālā mahendrādya  
vasupā vasudhāhipāḥ

atra-in this; karika-the explanation; atta-the word "atta"; prakatita-means "manifested"; lila-tanuḥ-the word "lila-tanu"; lila-mayī tanuḥ-means "He whose spiritual body is always engaged in various pastimes; yena-by whom; tasya-of Him; iti-thus; samya-equality; iti-thus; svarthesyan-pratyayaḥ-svarthesyan-pratyaya; mataḥ-considered; dhama-the word "dhama"; svarupa-as "original form"; vijneyam-should be understood; adhikena-of those who are greater; samena-of those who are equal; ca-also; vimuktam-devoid; dhama-form; yasya-of whom; iti-thus; mahatmyam-glory; sarvataḥ-everywhere; adhikam-greater; yasya-of whom; adhikaḥ-superior; samaḥ-equal; ca-also; atra-here; kvapi-at any place; na-not; asti-is; iti-thus; niscayaḥ-conclusively determined; naka-palaḥ-the heavenly demigods; maha-indra-Maharaja Indra; adyaḥ-headed by; vasupaḥ-the word "vasu-pala"; vasudha-adhipaḥ-means "earthly kings".

In the verse from Śrīmad-Bhāgavatam quoted in Text 30, the word "atta" means "manifested, and the word {sy 168}līlā-tanu" means "whose spiritual body is always engaged in various pastimes". The compound word "adhika-samya-vimukta-dhāma" means "He who has no equal or superior". The word "samya" means "equality" and it is grammatically analyzed as a svartheśyah-pratyaya. {sy 168} vimukta" means "without", and "adhika" and "sama" mean "superior" and "equal". In the verse quoted in Text 31, the word "naka-pālāḥ" means "the heavenly demigods, headed by Maharaja Indra, and the word "vasu-pālāḥ" means "the earthly kings".

## Texts 34-36

vāsudevādi-rūpāṇām  
 avatārāḥ prakīrtitāḥ  
 viṣṇu-dharmottare rāma-  
 lakṣmaṇādyāḥ kramād ami

pādme tu rāmo bhagavān  
 nārāyaṇa itīritāḥ  
 śeṣaś cakram ca śaṅkhaś ca  
 kramāt syūr lakṣmaṇādayaḥ

madhya-deśa-sthitāyodhyā-  
 pure 'sya vasatiḥ smṛtā  
 mahā-vaikuṇṭha-loke ca  
 rāgghavendrasya kīrtitā

vasudeva-Vasudeva; adi-beginning with; rupanam-of the forms; avatārāḥ-incarnations; prakīrtitāḥ-celebrated; visnu-dharma-uttare-in the Visnu-dharmottara Purana; rama-Rama; laksmāna-and Laksmāna; adyaḥ-beginning with; kramat-in that sequence; ami-they; padme-in the Padma Purana; tu-but; ramaḥ-Ramacandra; bhagavan-the Personality of Godhead; narayanaḥ-Narayana; iti-thus;

iritah-named; sesah-Ananta Sesa; cakram-Sudarsana cakra; ca-and; sankhaḥ-conch-shell; ca= and; kramat-in succession; syuḥ-are; laksmāna-Lakṣmaṇa; adayah-beginning with; madhya-deśa-in Madhya-deśa; sthita-situated; ayodhya-of Ayodhya; pure-in the city; asya-His; vasatiḥ-residence; smṛta-is described in the Vedic literatures; maha-vaikuntha-loke-in the spiritual world of Vaikuntha; ca-also; raghava-indrasya-of Lord Rāmacandra; kirtita-described.

In the Viṣṇu-dharmottara Purāṇa it is said that Lord Rāmacandra, Lakṣmaṇa, and the others are incarnations of the forms of the Lord that begin with Lord Vāsudeva. In the Padma Purāṇa, however, it is said that Lord Rāmacandra is Lord Nārāyaṇa, and Lakṣmaṇa and the others are Ananta Śeṣa, and the Lord's cakra and conch respectively. In the Smṛti-śāstra it is said that Lord Rāmacandra resides in Madhya-deśa in the city of Ayodhyā-pura. It is also said that He resides in Mahā-Vaikunṭhaloka.

### Text 37

śrī-kṛṣṇaḥ. bilvamaṅgale

ñsantv avatārā bahavaḥ  
puṣkara-nābhasya sarvato-bhadrāḥ  
kṛṣṇād anyāḥ ko vā latāsv  
api premado bhavati"

sri-kṛṣṇaḥ-Lord Kṛṣṇa; bilvamangale-in the statement of Bilvamangala Thākura; santu-let there be; avatārāḥ-incarnations; bahavaḥ-many; puṣkara-nābhasya-of the Lord, from whose navel grows a lotus flower; sarvataḥ-bhadrāḥ-completely auspicious; kṛṣṇat-that Lord Kṛṣṇa; anyāḥ- other; kahva-who possibly; latasu-on the surrendered souls; api-also; prema-daḥ-the bestower of love; bhavati-is.

Lord Kṛṣṇa is described by Bilvamangala Thākura:

"There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Śrī Kṛṣṇa can bestow love of God upon the surrendered souls?"\*

### Texts 38-39

paramaiśvarya-mādhurya-  
pīyūṣāpūrva-vāridhiḥ  
devakī-nāndanas tv eśa  
puraḥ paricariṣyate

yasya vāsaḥ purāṇāḍau  
khyātaḥ sthāna-catustaye  
vraje madhu-pure dvāra-  
vatyām gokula eva ca

parama-supreme; ausvarya-opulence; madhurya-and sweetness; piyusa-nectrar;  
apurva-unprecedented; varidhiḥ-ocean; devaki-of Devaki; nandanaḥ-the son; tu-  
also; esaḥ-He; puraḥ-formerly; paricarisyate-was worshipped; yasya-of whom;  
vasaḥ-residence; purana-in the Puranas; adau-and other Vedic literatures; khyataḥ-  
celebrated; sthana-places; catustaye-four; vraje-in Vraja; madhu-pure-Mathura;  
dvaravatyam-Dvaraka; gokule-Gokula; eva-certainly; ca-and.

Devaki's son Kṛṣṇa, who is an unprecedented ocean of the nectar of sweetness  
and opulence, has been served and worshipped from time immemorial. In the  
Purāṇas and other scriptures it is said that He resides in four abodes: Vraja,  
Mathurā, Dvārakā, and Gokula.

#### Text 40

nanu simhasya-rāmābhyām  
samyam asyāgataṁ sphuṭam  
iti viṣṇu-purāṇīya-  
prakriyātra vilokyate

nanu-is it not so?; simyasya-with Nṛsimha; ramabhayam-and Ramacandra;  
samyam-equality; asya-of Kṛṣṇa; agatam-attained; sphutam-clearly; iti-thus; viṣṇu-  
puraniya-in the Viṣṇu-Purana; prakariya-chapter; atra-here; vilokyate-is seen.

Here someone may object: "But it is clearly said that Lord Nṛsimha and Lord  
Rāmacandra are equal to Lord Kṛṣṇa." The answer to this objection is seen in the  
Viṣṇu Purāṇa:

#### Texts 41 and 42

tatra maitreya-praśnaḥ caturthe 'mṣe

ñhiraṇyakaśiputve ca  
rāvaṇatve ca viṣṇunā  
avāpa nihato bhogān  
aprāpyān amarair api



ñnālabhata tatra caiveha  
sāyujyam sa katham punaḥ  
samprāptaḥ śiśupālatve  
sāyujyam śāśvate harau"

tatra-in the Visnu Purana; maitreya-of Maitreya Muni; prasnaḥ-the question;  
caturthe-in the Fourth; amse-Canto; hiranyakasiputve-as Hiranyakasipu; ca-and;  
ravanatve-as Ravana; ca-also; visnuna-by Visnu; avapa-attained; nihataḥ-killed;  
bhogan-material enjoyment; aprapyan-unattainable; amaraiḥ-by the demigods; api-  
even; na-did not; alabhata-attain; tatra-there; ca-and; eva-certainly; iha-here;  
sayujyam-sayujya liberation; saḥ-he; katham-why is it?; punaḥ-again; sampraptaḥ-  
attained; sisupalatve-in the birth as Sisupala; sayujyam-merging; sasvate-in the  
eternal; harau-Personality of Godhead Hari.

Maitreya's question In the fourth Canto of Viṣṇu Purāṇa:

"As Hiraṇyakaśipu and Rāvaṇa (this demon) enjoyed sensual pleasures  
unavailable for even the great demigods, and then was personally killed by Lord  
Viṣṇu Himself. Why did (this demon) not attain sāyujya-mukti then? Only as  
Śiśupāla did he attain sāyujya-mukti, the liberation of merging into eternal Lord  
Hari?"

Text 43

śrī-parāśarottaram

daityeśvarasya vadhayākhila-lokotpatti-sthiti-vināśa-kāriṇā apūrva-tanu-  
grahaṇam kūrvaṭā nṛsimha-rūpam āviśkṛtam. tatra Hiraṇyakaśipor viṣṇur ayam ity  
etan na manasy abhūt. niratisaya-punya-jāta-samudbhūtam etat sattvam iti  
rājodreka-preritaikāgra-matis tad-bhāvanāyodāt tato 'vāpta-vadha-haitukīm  
niratisayam evākhila-trailokyādhikya-dhāriṇīm daśānanatve bhoga-sampadam  
avāpa.

sri-parasara-of Parasara Muni; uttaram-the reply; daitya-of the demons;  
isvarasya-of the king; vadhaya-for the killing; akhila-all; loka-of planetary systems;  
utpatti-creation; sthiti-maintenance; vinasa-and destruction; karina-the cause;  
apurva-unprecedented; tanu-form; grajanam-manifesting; kurvata-by manifesting;  
nrsimha-of Nrsimha; rupam-the form; aviskrtam-manifested; tatra-there;  
Hiraṇyakaśipor-of Hiraṇyakaśipu; visnuḥ-Visnu; ayam-He; iti-thus; etat-this; na-  
not; manasi-in the mind; abhut-was manifested; niratisaya-unparalleled; punya-  
piety; jata-samudbhutam-manifest; etat-that; sattvam-goodness; iti-thus; rajodreka-  
excessive passion; prerita-impelled; eka-agra-single-pointed; matiḥ-attention; tat-  
bhavana-yoga-from that meditation; tatḥ-then; avapta-attained; vadha-killing;  
haitukim-cause; niratisayam-great; eva-certainly; akhila-all; trailokya-three  
planetary systems; adhikya-exceeding; dharinim-manifesting; dasananatve-in the

lifetime of Ravana; bhoga-of sense-gratification; sampadamp-opulence; avapa-attained.

Śrī Parāśara's answer:

"The Supreme Personality of Godhead, who maintains, creates, and destroys the entire cosmic manifestation, manifested the unprecedented form of Lord Nṛsiṃha in order to kill Hiraṇyakaśipu, the king of the demons. The thought that Lord Nṛsiṃha was actually the Supreme Lord Viṣṇu was not manifest in Hiraṇyakaśipu's mind. Because Hiraṇyakaśipu was overwhelmed by the mode of passion, at the time of his death he was not able to meditate on the transcendental Personality who was killing him. For these reasons Hiraṇyakaśipu did not attain liberation, but instead took birth as the demon Rāvaṇa, whose sense gratification was greater than all the pleasures in the three worlds.

#### Texts 44 and 45

nātas tasminn anādi-nidhane para-brahma-bhūte bhagavaty analambanī-kṛte manasas tal layam. daśānanatve 'py anaṅga-parādhīnatayā jānakī-samāsakta-cetaso dāsarathi-rūpa-dhāriṇas tad-rūpa-darśanam evāsit. nāyam acyuta ity āsaktir vipady ato 'ntaḥ karaṇe mānuṣa-buddhir eva kevalam asyābhūt. punar apy acyuta-vinipātana-mātra-phalam akhila-bhū-maṇḍala-ślāghyam cedi-rāja-kule janmāvyahataṁ caśvaryaṁ śiśupālatve cāvāpa.

na-not; ataḥ-then; tasmin-in Him; anado-without beginning; nidhane- or end; para-brahma-bhute-in the Supreme Personality of Godhead; bhagavati- full of all powers and opulences; analambani-kṛte-independant and without any origin; manasaḥ-of the mind; tat-layam; meditation; dasananatve-in the birth as Ravana; api-also; angana-by cupid; para-adhīnataya-because of being the servant; janaki-to Sita-devi; samasakta-attached; cetasaḥ- because of the mind; dasaratha-of Ramacandra, the son of Dasaratha; rupa- the form; dharinaḥ-manifesting; tat-His; rupa-form; darsanam-seeing; eva-certainly; asit-was; na-not; ayam-He; acyutaḥ-the infalliable Supreme Personality of Godhead; iti-thus; asaktiḥ-attachment; vipadyataḥ-vipadi-in the calamity; ataḥ-then; antaḥkarane-in the mind; manusa-as a human being; buddhiḥ-conception; eva-certainly; kevalam-exclusively; asya-of him; abhūt-was; punaḥ-again; api-also; acyuta-by the Supreme Personality of Godhead; vinipātana-because of being killed; matra-only; phalam-result; akhila-all; bhu-mandala-of the earth; slaghyam-glorified; cedi-raja-of the kings of the Cedi province; kule-in the dynasty; janma- birth; avyahatam-indestructible; ca-also; aisvarya-opulence and power; sisupalatve-in the birth as Sisupala; ca-also; avapa-attained.

"For these reasons Hiraṇyakaśipu was not able to fix his mind in meditation on

the supremely opulent and independent Personality of Godhead, who has neither beginning nor end.

"When Hiraṇyakaśipu was born again as the demon Rāvaṇa, he became a slave to lust. His mind was completely attached to Sītā-devī, and he was therefore not able to fix his mind in meditation on the Supreme Personality of Godhead in His form as Rāmacandra, the son of Daśaratha. As Rāvaṇa was being killed by Rāmacandra, the demon thought Rāma to be an ordinary human being, and for this reason Rāvaṇa did not attain liberation because of being killed by the Lord, but in his next birth as Śiśupāla, merely attained seemingly imperishable opulence and power, which was celebrated throughout the entire earth.

#### Text 46

tatra tv akhilānām eva bhagavan-nāmnām kāraṇāny abhavān. tataś ca tat-kāraṇa-kṛtānām teṣām aśeṣānām evācyuta-nāmnām anāvaratāneka-janma-sambandhi-tad-vidveśānubandhi-citto vinindana-santarjanādiśūccāraṇam akarot. tac ca rūpam utphulla-padma-dalāmalākṣam aty-ujjvala-pīta-vastra-dhāry-amala-kirīṭa-keyūra-kātakopasobhitam udāra-pīvara-catur-bāhu-śaṅkha-cakra-gadā-padma-dhāram ati-prarūḍha-vairānubhāvād aṭana-bhojana-snānāsana-śayanādiṣv aśeṣāvasthāntareṣu naivāpayayāv asyātma-cetasaḥ.

tatra-in that birth; tu-but; akhilanam-of all; eva-certainly; bhagavat-of the Supreme Personality of Godhead; namnam-of the names; karanani-causes; abhavan-were; tataḥ-therefore; ca-also; tat-karana-krtanam-of those causes; tesam-of them; asesanam-all; eva-certainly; acyuta-of the infallible Supreme Personality of Godhead; namnam-of the names; anavarata-without cessation; eka-one; janma-birth; sambandhi-in relation to; tat-for the Supreme Lord; vidvesa-hatred; anubandhi-in relation to; cittaḥ-consciousness; vinindana-criticism; santarjana-and vilification; adisu-beginning with; uccaranam-addressing; akarot-did; tat-that; ca-also; rupam-form; utphulla-blossoming; padma-lotus; dala- petals; amala-splendid; aksam-eyes; ati-very; ujjvala-splendid; pita- yellow; vastra-garments; dhari-wearing; amala-splendid; kirita-crown; keyura-peacock; kataka-golden bracelets; upasobhitam-decorated; udara- large; pivara-expanded; ctuḥ-four; bahu-arms; sankha-conch-shell; cakra- Sudarsana cakra; gada-club; padma-and lotus flower; dharma-holding; ati- very; prarudha-great; vaira-enmity; anubhavat-because of the sentiment; atana-walking; bhojana-eating; snana-bathing; asana-sitting; sayana-sleeping; adisu-beginning with; asesa-all; avastha-situation; antaresu- other; na-not; eva-certainly; apayayau-deviated from meditation; asya- his; atma-own; cetasaḥ-mind.

"In this birth as Śiśupāla he was able to completely hate the Supreme Lord Kṛṣṇa. He constantly criticized Lord Kṛṣṇa with words, and in this way constantly called out the Lord's holy names. With great animosity he constantly meditated on Kṛṣṇa's form, decorated with splendid yellow garments, golden bracelets, and a glittering crown adorned with a peacock feather. He meditated on Kṛṣṇa's eyes

handsome as blossoming lotus petals, and Kṛṣṇa's four broad arms, holding the conch, cakra, club, and lotus. While walking, eating, bathing, sitting, sleeping, and performing all other activities, Śiśupāla remembered Kṛṣṇa with hatred. His mind never deviated from Kṛṣṇa for even a moment.

#### Text 47

tatas tam evākrośeṣūccārayan tam eva hṛdayenāvadhārayann ātma-vināśāya  
bhagavad-asta-cakrāṁśu-mālojjvalam akṣaya-tejaḥ-svarūpaṁ parama-brahma-  
bhūtam apagata-dveṣādi-doṣa-bhagavantam adrakṣīt.

tataḥ-then; tam-Him; eva-certainly; akrosesu-n blaspheming; uccarayan-calling;  
tam-Him; eva-certainly; hṛdayena-with his heart; avadharayan-known; atma-of  
himself; vinasaya-for the destruction; bhagavat-by the Personality; asta-thrown;  
cakra-of the Sudarsana-cakra; amsu-mala-ujjvalam-effulgence; aksaya-  
imperishable; tejaḥ-effulgence; svarupam-form; parama-brahma-bhutam-the  
Supreme; apagata-devoid; dvesa- of hatred adi-and other; dosa-faults;  
bhagavantam-the Supreme Lord; adraksit-saw.

"Determined to die at Kṛṣṇa's hand, Śiśupāla repeatedly insulted the Lord, and when Lord Kṛṣṇa finally dispatched the Sudarśana cakra to kill him, Śiśupāla could understand that the glittering effulgence of the cakra was actually the imperishable Supreme Brahman.

#### Texts 48 and 49

tāvac ca bhagavac-cakreṇāśu vyapāditaḥ tat-smaraṇa-dagdadhākhilaghā-saṁcayo  
bhagavatā tenāntam upanītaḥ tasminn eva layam upayayau.

etac ca tavākhilam mayābhihitam. ayaṁ hi bhagavān kīrtitaḥ saṁsmṛtaḥ ca  
dveṣānubandhenāpy akhila-surāsurādi-durlabham phalam prayacchati kim uta  
samyag-bhaktimatām." iti

tavat-in that way; ca-also; bhagavat-of the Supreme Personality of Godhead;  
cakrena-by the cakra; asu-quickly; vyapaditaḥ-killed; tat-of Him; smarana-by the  
remembrance; dagdha-burned away; akhila-all; agha- of sins; sancayaḥ-  
abundance; bhagavata-by the Supreme Lord; tena-by Him; antam-to his end;  
upanitaḥ-brought; tasmin-in Him; eva-certainly; layam- merging; upayayau-  
attained; etat-this; ca-also; tava-of you; akhilam- everything; maya-by me;  
abhihitam-described; ayam-He; hi-certainly; bhagavan-the Supreme Personality of  
Godhead; kirtitaḥ-glorified; saṁsmṛtaḥ-remembered; ca-also; dvesa-hatred;  
anubandhena-in relation to; api-even; akhila-for all; sura-demigods; asura-and  
demons; adi- beginning with; durlabham-difficult to attain; phalam-result;  
prayacchati- grants; kim uta-what to speak?; samyak-bhakti-matam-of those who

are directly devotees of the Lord; iti-thus.

"In this way, when Śiśupāla was killed by the Lord's Sudarśana cakra, all his sins were burned away, and he attained sāyujya-mukti, entering the Lord's own transcendental form.

"O Maitreya, I have thus explained the entire situation to you. He is certainly the Supreme Personality of Godhead. (If) when He is spoken of and remembered in a spirit of hatred, He gives a result difficult for the demigods, demons and all others to attain, then what kind of result does He give to they who love Him and serve Him with devotion?"

### Texts 50 and 51

noktaṁ parāśareṇātra  
sthitau tau parśadāv iti  
kintūbhayos tayoṛ āśīj  
janma trayam itīritam

ataḥ sarveṣu kalpeṣu  
na tau parśadajau matau  
anyathā na tayoḥ pātaḥ  
pratikalpam samañjasaḥ

na-not; uktam-said; parasarena-by Parasara Muni; atra-here; sthitau- sited; tau-the two; parsadav-associates; iti-thus; kintu-however; ubhayoḥ-of the two; tayoḥ-of them; asit-was; janma-births; trayam- three; iti-thus; iritam-said; ataḥ-therefore; sarvesu-in all; kalpesu- days of Brahma; na-not; tau-they; parsadajau-associates of the Lord; matau-considered; anyatha-otherwise; na-not; tayoḥ-of them; pataḥ-descent into the material world; pratikalpam-in each day of Brahma; samanjasah-considered to be true.

In this passage Parāśara did not mention the Lord's two associates that took birth three times in the world. These two associates are not thought to take birth in every kalpa for then they would fall down in every kalpa. That is not an acceptable idea.

### Texts 52-55

parāśareṇa yad gadyam  
maitreyāyottarī-kṛtam

ślokī-kṛtya tad evedam  
sanksepena vilikhyate

nṛsimha-rūpaṁ hariṇā  
yad āviśkṛtam adbhutam  
hiraṇyakaśīpor asmin  
viṣṇu-buddhir na niścītā

kintv eśa puṇya-sampannaḥ  
ko 'pīti kṛta-niścayaḥ  
raja-udriktatā-nunna-  
matis tad-bhāva-yogsataḥ

tato 'vāpta-vināśaika-  
hetukam akhilottamam  
avāpa bhoga-sampattim  
rāvaṇatve sudurlabham

parasarena-by Parasara Muni; yat-what; gadyam-prose explanation; maitreyaya-to Maitreya; uttari-kṛtam-given in answer; sloki-kṛtya-turning into verse; tat-that; eva-certainly; idam-this; sanksepena-supparily; vilikhyate-is written; nṛsimha-of Nṛsimha; rupam; the form; harina-by Lord Hari; yat-which; aviskṛtam-manifested; adbhutam-wonderful; Hiraṇyakaśīpoḥ-of Hiraṇyakaśīpu; asmin-to Him; visnu-of Lord Visnu; buddhiḥ-conception; na-not; niścita-determined; kintu-however; eśaḥ-he; puṇya-of piety; sampannaḥ-wiht an enrichment; kaḥ api-some indescribable Personality; iti-thus; kṛta-niścayaḥ-with the conception; rajaḥ-of the mode of passion; udriktata-with the increase; nunna-diminished; matiḥ-intelligence; tat-bhava-yogataḥ-because of contact with the mode of passion; tataḥ-then; avapta-attained; vinasa-destruction; eka-sole; hetukam-cause; akhila-everything else; uttamam-superior; avapa-attain; bhoga-of sense-gratification; sampattim-opulence; ravanatve-in the birth as Ravana; su-durlabham-difficult to achieve.

Parāśara Muni's prose answer to Maitreya is now summarized in verse:

Hiraṇyakaśīpu could not understand that the wonderful form of Lord Nṛsimha displayed by Lord Hari was actually Lord Viṣṇu. Hiraṇyakaśīpu was pious. He was sure that Lord Nṛsimha was very extraordinary, but because He was overcome with passion he could not fix his mind on Him. Because he was personally killed by the Lord, Hiraṇyakaśīpu attained extraordinary and rarely achieved sense-gratification and opulence in his next birth as Rāvaṇa.

Texts 56 and 57

viṣṇutvāniścayān nāti-  
dveṣān nāveśa-santatiḥ  
tām vinā ca bhaved dveṣo  
nārakāyaiva venavat

kintv asya sampat-samprāptis  
tat-kareṇa mṛtaḥ param  
evam āhaiva-śabdena  
tat-sādguṇyam anusmaran

visnutva-status as Lord Viṣṇu; aniscayat-because of not recognizing; na-not; ati-great; dvesat-hatred; na-not; avesat-santatiḥ-sayujya-mukti tam-this; vina-without; ca-also; bhavet-is; dosaḥ-fault; narakaya-for residence in hell; eva-certainly; vena-vat-like Maharaja Vena; kintu- however; asya-his; sampat-of opulence; sampraptiḥ-attainment; tat-of Lord Nṛsimha; karena-by the hand; mṛtaḥ-killed; param-greatly; evam-in this way; aha-he said; eva-sabdena-with the word {sy 168}eva (certainly"; tat-sadgunyam-the Lord's transcendental qualities; anusmaran-remembering.

Because he could not recognize Lord Nṛsimha as Lord Viṣṇu, and because he was not filled with hatred for Him, Hiranyakaśipu was not fixed in meditation on the Lord. If without meditating on the Lord he had hated Him, he would have gone to hell as King Veṇa had gone. Because he was killed by the Lord's own hand, he attained great good fortune. Thinking of them, (Parāśara) refers to the Lord's transcendental virtues here by speaking the word "eva" (certainly).

## Texts 58 and 59

āveśābhavato doṣa-  
nāśāc chuddham apaśyataḥ  
prakato 'pi para-brahma-  
rūpe tatrāsya no layaḥ

rāvaṇatve mahā-kāma-  
parādhīnī-kṛtātmanah  
tādvad manuṣya-dhīrasya  
śrī-rāme 'bhūn mṛtāv api

avesa-abhavataḥ-because of not entering; dosa-nasat-because of fault; suddham-pure; apasyataḥ-not seeing; prakataḥ-manifest; api-although; para-brahma-of the Supreme Brahman; rupe-in the form; tatra-there; asya-of the demon; na-not; u-certainly; layaḥ-merging; ravanatve-in his birth as Ravana; maha-kama-to great lust; para-adhini-kṛta-a slave; atmanah-the mind; tadvat-in that way; manusya-dhīrasya-considering to be a human being; sri-rame-in Lord Ramacandra; abhut-became; mṛtau-in death; api-even.

Because he was not absorbed in meditation on the Lord and because his sins were not yet destroyed, he could not see the Lord's pure nature. Even though he Lord was manifest before him, he could not merge into the form of His Supreme Brahman. In his birth as Rāvaṇa, he became a slave to lust. At the time of his death He thought Lord Rāma a mere human being.

## Texts 60-62

tato 'sau cedirājatve  
punar apottamām śriyam

tatra kṛṣṇe samāstānām  
eva nāmnām ramā-pateḥ  
kāraṇāṇi pravṛttes tu  
nimittāny abhavāms tadā

tena niścītya tam viṣṇum  
svasya dvīr maraṇam yataḥ  
ati-dveṣān mahāveśāt  
tāni nāmāni sarvaśaḥ  
jajalpa satatam śaśvan  
nindā-santarjanādiṣu

tataḥ-then; asau-he; cedirajatve-in his birth as Śīsupāla; punaḥ-again; apa-attained; uttamam-supreme; śriyam-opulence; tatra-there; kṛṣṇe-in relation to Lord Kṛṣṇa; samastanam-of all; eva-certainly; namnam-of the name; rama-pateḥ-of Lord Narayana, the husband of the goddess of fortune; karanani-causes; pravṛtteḥ-of the original cause; tu-also; nimittani-secondary cause; abhavan-were; tada-then; tena-for this reason; niścītya-having considered; tam-Him; viṣṇum-to be Lord Viṣṇu; svasya-of whom; dvīḥ-on two occasions; maranam-death; yataḥ-from whom; ati-dvesat-because of great hatred; maha-avesat-from intense meditation; tani-these; namani-names; sarvaśaḥ-all; jajalpa-said; satatam-without cessation; sasvat-constantly; ninda-santarjana-adisu-criticizing the Lord in various ways.

Then he took birth as Śīsupāla, and again he attained great opulence. Because in that birth he chanted all the names of the goddess of fortune's husband, Lord Nārāyaṇa, he could understand that Lord Viṣṇu had killed him twice. For this reason, out of great hatred he always chanted the Lord's names and criticized Him in many ways.



## Texts 63 and 64

rūpaṁ ca tādṛśaṁ dṛṣtvā  
viṣṇur eveti niścayāt  
nānavat tc ca sarvātra  
sarvadā caiva saṁsmaran

dagdha-tad-dveṣajāghaḥ  
kṣipte cakre ca tad-ruca  
apeta-daitya-bhāvo 'nte  
tathā saṁskṛta-dṛṣṭikaḥ

tadā tūjvalam adrakṣīt  
paraṁ brahma narākṛti

tadaiva cakra-ghāṭena  
daitya-dehe vināṣite  
tad eva brahma-paramam  
anu-līnatvam āyayau

rupam-form; ca-also; tadrsam-like this; drstve-seeing; visnuḥ-Visnu; eva-certainly; iti-thus; niscayat-because of the conviction; nama-His names; vat-just like; tat-Him; ca-also; sarvatra-everywhere; sarvada-always; ca-also; eva-certainly; samsmaran-remembering; dagdha-burned up; tat-for the Lord; dvesa-hatred; ja-proceeded; agha-of sins; oghaḥ-multitude; kṣipte-was thrown; cakre-when the Sudarsana cakra; ca-also; tat-of the Lord; ruca-by the splendor; apeta-lost; daitya-of a demon; bhavaḥ-nature; ante-at the end; tatha-in the same way; saṁskṛta-perfect; drṣṭikaḥ-vision; tada-then; tu-also; ujvalam-splendor; adrakṣit-saw; param brahma-the Supreme Brahman; nara-of a human being; akṛti-in the form; tada-then; eva-certainly; cakra-of the cakra; ghatena-by the blow; daitya-of the demon; dehe-when the body; vināṣite= was destroyed; tat-then; eva-certainly; brahma-paramam-in the Supreme Brahman; anulīnatvam-sayujya-mukti; āyayau-attained.

Gazing at the Lord's form, he became convinced that this was Lord Viṣṇu. Always and everywhere he remembered the Lord as he always chanted His names. In this way the great flood of sins born from his hatred of the Lord became burned up. When the Lord threw His cakra at the end, its splendor destroyed his demonic nature and purified his vision. Then he saw that the splendid Supreme Brahman had a humanlike form. Then the cakra destroyed his demon's body and he merged into the Supreme Brahman.

## Text 65

ity uktvāpy atra vākyaḍer  
moksam apy arbha-lilayā  
amokṣam kālānemy-āder  
anyatrāpīśa-ceṣṭayā  
munih smṛtvā punaḥ prākhyād  
"ayaṁ hi bhagavān" iti

iti-thus; uktva-having said; api-also; atra-here; vakya-of the statement; adeḥ-from the beginning; mokṣam-liberation; api-also; arbha-as a child; lilaya-by the pastimes; amokṣam-the absence of liberation; kālānemi-adeḥ-Kālānemi and other demons; anyatra-otherwise; api-also; īśa-of the Supreme Lord; ceṣṭaya-by the activities; munih-the sage; smṛtvā-remembering; punaḥ-again; prākhyat-said; ayam-He; hi-certainly; bhagavan-is the Supreme Personality of Godhead; iti-thus.

Considering his explanation that (this demon) attained liberation from the pastimes of child (Kṛṣṇa), but when he was in the form of Kālānemi or other forms did not attain liberation from the Lord's activities in other circumstances, (Parāśara) said (Text 49), "ayaṁ hi bhagavān" (Kṛṣṇa is certainly the Supreme Personality of Godhead).

## Texts 66 and 67

hi prasiddham ayaṁ kṛṣṇo  
bhagavān svayam eva yat  
prīnatām dviṣatām cātaś  
cetāṁsy ākarṣati drutam  
tasmāt kīrtita ity ādi  
māhātmyam citram atra na

iti vijñāya gadyānām  
hārdam sauhardataḥ sphuṭam  
tasmāt sa eva kaimuṭyād  
bhajanīyatayeśyate

hi-certainly; prasiddham-celebrated; yam-this; kṛṣṇaḥ-Kṛṣṇa; bhagavan svayam-th Original Personality of Godhead; eva-certainly; yat-because; prīnatām-of those who love; dviṣatām-of those who hate; ca-also; ataḥ-then; cetāṁsi-minds; ākarṣati-attracts; drutam-instantly; tasmāt-therefore; kīrtitaḥ-glorified; iti-thus; ādi-in the passage beginning; māhātmyam-glorification; citram-astonishing ; atra-here; na-not; iti-thus; vijñāya-having understood; gadyānam-of the prose explanation; hārdam-meaning; sauhardataḥ-from love; sphuṭam-clearly manifested; tasmāt-therefore; saḥ-He; eva-certainly; kaimuṭyat-what to speak of?; bhajanīyata-state of being worthy of worship; īsyate-is desired.

In this way it is established that Lord Kṛṣṇa is the Supreme Personality of Godhead. He at once attracts the hearts of both they who love Him and they who hate Him. Therefore the glorification of Him in Text 49 is not surprising. Considering this prose explanation, (it is said) how much greater (than the destination of they who hate the Lord is the destination attained by they who) serve Him with love?

## Texts 68-70

athākhilānām nāmnām ca  
pravṛttau kāraṇam śṛṇu

lakṣmīśa-nāmāny evatra  
pravṛtter hetu-sāmyataḥ  
tathaiva hetu-bhedāc ca  
vartante yadu-puṅgave

daityāriḥ puṇḍarikākṣaḥ  
śārṅgī garuḍa-vāhanaḥ  
pītāmbaraś cakra-pāṇiḥ  
śrīvatsāṅkaś catur-bhujaḥ

ity ādīny atra nāmāni  
pravṛtter hetu-sāmyataḥ

atha-now; akhilanam-all; namnam-of the names; ca-and; pravṛttau karanam-cause; śṛṇu-please hear; lakṣmi-isa-of Lord Nārāyaṇa, the husband of goddess of fortune Lakṣmi; namani-the names; eva-certainly; atra-here; pravṛtteḥ-of the cause; hetu-sāmyataḥ-from the identity; tatha-in the same way; eva-certainly; hetu-bhedat-because of having a defferent origin; ca-also; vartante-exist; yadu-puṅgave-in Lord Kṛṣṇa, the leader of the Yadu dynasty; daitya-of the demons; ariḥ-the enemy; puṇḍarika-lotus flower; akṣaḥ-eyes; sargni-He who wields the Sarṅga bow; garuḍa-vahanah-He who rides on Garuḍa; pita-ambarah-dressed in yellow garments; cakra-with the Sudarsana cakra; paṇiḥ-in His hand; sri-vatsa-with the Srivatsa; ankaḥ-marked; catuḥ-with four; bhujaḥ-arms; iti-thus; adini-beginning with; atra-here; namani-names; pravṛtteḥ-of the cause; hetu-sāmyataḥ-because of having the same origin.

Now please hear the reason for all the Lord's names. Some are names of Lord Nārāyaṇa, the husband of the goddess of fortune, and others are names of Lord Kṛṣṇa, the best of the Yadus. The names Daityāri (the enemy of the demons), puṇḍarikākṣa (the lotus-eyed one), śārṅgi (the holder of the śārṅga bow), garuḍa-vāhana (He who rides on Garuḍa), pītāmbara (He who is dressed in yellow garments), cakra-pāṇi (the holder of the Sudarśana cakra), śrīvatsāṅka (He who is

decorated with the mark of Śrīvatsa), and catur-bhuja (He who has four arms) are names of both Lord Nārāyaṇa and Lord Kṛṣṇa.

#### Text 71

vasudevasya putratvād  
vāsudevo nigadyate  
madhu-vamśe yato jātaḥ  
kathyate mādhas tataḥ

vasudevasya-of Mahārāja Vasudeva; putratvat-because of being the son;  
vasudevaḥ Vasudeva; nigadyate-is called; madhu-vamse-in the Madhu-dynasty;  
yataḥ-because; jātaḥ-born; kathyate-= is called; madhavaḥ-Madhava; tataḥ-  
therefore.

Because He is Vasudeva's son, the Lord is called Vāsudeva. Because He was born in the Madhu dynasty, He is called Mādhas.

#### Text 72

śrī-hari-vamśe 'pi  
ñsa ca tenaiva nāmnātra  
kṛṣṇo vai dāma-bandhanāt  
goṣṭhe dāmodara iti  
gopībhiḥ parigīyate"

sri-hari-vamse-in the Hari-vamsa; api-also; saḥ-He; ca-also; tena-by this; eva-  
certainly; namna-name; atra-here; kṛṣṇaḥ-Kṛṣṇa; vai- certainly; dama-with a rope;  
bandhanat-because of being bound; goṣṭhe-in Vṛndavana; dāmodaraḥ-Damodara;  
iti-thus; gopībhiḥ-by the gopis; parigīyate-glorified.

In Śrī Hari-vamśa (63.36) also:

"The gopīs in Vṛndavana called Kṛṣṇa Dāmodara, because He was bound with a rope (dāma)."

#### Texts 73 and 74

tatraiva

ñadho 'nena śayānena  
śakatṇṭara-cāriṇā  
rākṣasī nihatā raudrī  
śakuni-veśa-dhāriṇī

ñpūtanā nāma sā ghorā  
mahā-kāyā mahā-balā  
viśa-digdham stanam kṣudrā  
prayacchanti janārdane

ñdadṛśur nihataṁ tatra  
rākṣasīm vana-gocarāḥ  
punar jāto 'yam ity āhur  
uktas tasmād adhokṣajaḥ"

tatra-there (in the Hari-vamsa); eva-certainly; adhaḥ-beneath; sayanena-asleep; sakata-antrara-crina-resting in the cradle; raksasi-demoness; nihata-was killed; raudri-savage; sakuni-vesa-dharini-appearing as a woman full of maternal affection; putana-Putana; nama-named; sa-she; ghora-terrible; maha-with a great; kaya-body; maha-and great; bala-strength; visa-with poison; digdham-smeared; stanam-breast; ksudra-cruel; prayacchanti-giving; janardane-to Lord Kṛṣṇa; dadrsuḥ-saw; nihataṁ-killed; tatra-there; raksasim-the demoness; vana-gocaraḥ-the residents of Vrndavana; punaḥ-again; jataḥ-born; ayam-He; iti-thus; ahuḥ-they said; uktaḥ-it is said; tasmāt-therefore; adhah-aksa-jaḥ-Adoksaja.

There again (Śrī Hari-vamśa 158.30-32):

"Resting in a cart-wheel cradle, (child) Kṛṣṇa killed a cruel and powerful demoness named Pūtanā who, pretending to be full of maternal affection, offered Him her breast smeared with poison. When the residents of Vraja saw the demoness was killed, they exclaimed: 'This child is born again (adhaḥ-akṣa-ja)'. For this reason, Kṛṣṇa is known as adhokṣaja."

## Text 75

eśo 'dhaḥ sakatasyākṣe  
punar jāta ivety ataḥ  
adhokṣaja iti prāhur  
iti ṭikā-kṛteditam

esaḥ-He; adhaḥ-in the lower part; sakatasya-of a cart; akṣe-in the axle; punaḥ-again; jataḥ-born; iva-as it were; iti-thus; ataḥ-from that; adhoksajaḥ-Adhoksaja; iti-thus; prahḥ-they say; iti-thus; tika-by the commentary; uditam-explained.

The commentary explains: "'Adhaḥ' means 'beneath', 'akṣa' means 'the cart-

wheel', and `ja' means `born again'. In this way they said the word `adhokṣaja' (He who is born again under the cart-wheel)."

## Text 76

tatraiva

ñahaṁ kilendro devānām  
tvam gavām indratām gataḥ  
govinda iti lokās tvām  
gāsyanti bhuvi śāśvatam"

tatra-there (in the Hari-vamsa); eva-certainly; aham-I; kila- certainly; indraḥ-the king; devanam-of the demigods; tvam-You; gavam-of the cows; indratam-soveriegnity; gataḥ-have attained; govindaḥ-Govinda; iti-thus; lokaḥ-all the worlds; tvam-You; gasyanti-will sing; bhuvi-in the cosmic manifestation; sasvatam-eternally.

There again (Indra to Lord Kṛṣṇa in Hari-vamśa 75.85):

"I am king of the demigods and You are king of these surabhi cows. For this reason the worlds will eternally address You as `Govinda' (king of the cows)".

## Text 77

tatraiva

ñmamopari yathendras tvam  
sthāpito gobhir īśvaraḥ  
upendra iti kṛṣṇa tvām  
gāsyanti divi devatāḥ"

tatra-there (in the Hari-vamsa); eva-certainly; mama-me; upari-above; yatha-just as; indraḥ-monarch; tvam-You; sthapitaḥ-situated; gobhiḥ- with the surabhi cows; isvaraḥ-the Supreme Controller; upendraḥ-Upendra; iti-thus; kṛṣṇa; O Kṛṣṇa; tvam-You; gasyanti-will glorify; divi-in the upper planets; devataḥ-the demigods.

There again (Indra to Kṛṣṇa in Hari-vamśa 75.86):

"The surabhi cows have made You their king. O Kṛṣṇa, because You are a king greater than I, the demigods in heaven will call You Upendra (above Indra)."

## Text 78

śrī-viṣṇu-purāṇe

ñyasmāt tvayaiva duṣṭātmā  
hataḥ keśi janārdana  
tasmāt keśava-nāmnā tvam  
loke jñeyo bhaviṣyasi" iti

sri-visnu-purane-in the Visnu Purana; yasmāt-because; tvaya-by You; eva-certainly; dusta-atma-demon; hataḥ-killed; kesi-Kesi; janardana-O Kṛṣṇa; tasmāt-therefore; kesavat-Kesava; namna-by the name; tvam-You; loke-in this world; jneyaḥ-known; bhaviṣyasi-will become; iti-thus.

In Viṣṇu Purāṇa:

"O Kṛṣṇa, because You killed the Keśi demon, You will be known in this world by the name Keśava (the killer of Keśi)".

## Text 79

ity ādīny atra nāmāni  
pravṛtter hetu-bhedaḥ  
eṣāṁ pravṛtter hetutvam  
anyad eva ramā-patau

iti-thus; adini-beginning; atra-here; namani-names; pravṛtteḥ hetu-bhedaḥ-for different reasons; eṣāṁ-of them; pravṛtteḥ hetutvam-the reason; anyat-other; eva-certainly; ramā-patau-in relation to Lord Nārāyaṇa, the husband of the goddess of fortune.

Interpreted in another way, these may be names of Lord Nārāyaṇa, the husband of goddess of fortune.

## Text 80

kim cāsurāṇāṁ dviṣatām  
kṛṣṇam aprāpya nānyataḥ  
kuto 'pi muktir ity ākhyād  
eva-kāra-dvayena saḥ

kim ca-furthermore; asuranam-of demons; dviṣatam-who hate the Personality of

Godhead; krsnam-Kṛṣṇa; aprapya-nt attaining; na-not; anyataḥ-from any other incarnation; kutah api-at all; mukti-liberation; iti-thus; akhyat-from the statement; eva-kara-with the word "eva (certainly)"; dvayena-by the two verses (Bhagavad-gita 16.19-20); saḥ-He.

How can demons who hate the Personality of Godhead and have never come in contact with Lord Kṛṣṇa attain liberation? (That they cannot attain liberation is confirmed) by the use of the word "eva" (certainly) twice (in the following verses).

#### Text 81

tatha hi śrī-śrī-gītāsu

ñtān ahaṁ dviṣataḥ krūrān  
saṁsāreṣu narādhamān  
kṣipāmy ajasram aśubhān  
āsurīṣv eva yoniṣu

tatha hi-furthermore; sri-sri-gitasu-in Bhagavad-gita; tan-those; aham-I; dvisataḥ-envious; kruran-mischievous; samsaresu-into the ocean of material existence; naradhaman-the lowest of mankind; ksipami-put; ajasram-innumerable; asubhan-inauspicious; asurisu-demoniac; eva- certainly; yonisu-in the wombs.

In Bhagavad-gītā (16.19-20):

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.\*

#### Text 82

ñāsurīm yonim āpannā  
mūḍhā janmani janmani  
mām aprāpyaiva kaunteya  
tato yānti adhamām gatim"

asurim-demoniac; yonim-species; āpannaḥ-gaining; mudhaḥ-the foolish; janmani janmani-in birth after birth; mam-unto Me; aprapya-without achieving; eva-certainly; kaunteya-O son of Kuntī; tataḥ-thereafter; yanti-goes; adhamam-condemned; gatim-destination.

"Attaining repeated birth amongst the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of



existence."\*

### Text 83

mām kṛṣṇa-rūpiṇām yāvan  
nāpnuvanti mama dviṣaḥ  
tāvad evādhamaṁ yonim  
prāpnuvantīti hi sphuṭam

mam-me; kṛṣṇa-of Kṛṣṇa; rūpiṇām-in the form; yavat-as much as; na-they do not; apnuvanti-attain; mama-My; dviṣaḥ-enemies; tavat-to that extent; eva-certainly; adhamam-low; yonim-birth; prāpnuvanti-they attain; iti-thus; hi-certainly; sphuṭam-the meaning is clear.

In these verses Kṛṣṇa says: "If those who hate Me do not come into contact with Me in My form as Kṛṣṇa, they will certainly take birth in a very low species."

### Text 84

tasmat trayāṇām evāyaṁ  
śreṣṭha ity atra vismayaḥ  
ko va syān na tathā yasmāt  
sva-bhāvo 'nyatra dṛśyate

tasmat-therefore; trayanam-of these three paravastha forms of the Lord; eva-certainly; ayam-He; śreṣṭhaḥ-the best; iti-thus; atra-in this connection; vismayaḥ-astonishing; kaḥ-what?; va-or; syat-may be; na- not; tathā-in the same way; yasmāt-because; sva-bhavaḥ-own nature; anyatra-in any other place; dṛśyate-is seen.

Therefore Lord Kṛṣṇa is the best of the three (parāvastha forms of the Lord). Why should this be surprising? His exalted nature (of granting liberation to His enemies) cannot be seen in any other (form of the Lord).

### Text 85

ato manv-akṣara-manoh  
kalpe svāyambhuvāgame  
pūjyante 'syāvṛtitvena  
rāma-simhānanādayaḥ

ataḥ-therefore; manu-akṣara-manoh-of the fourteen syllable mantra; kalpe-in the

statement; svayambhuva-agame-in the Svayambhuva=agama; puhyante-are worshipped; asya-of Lord Kṛṣṇa; avṛtita-as concealed forms; rama-Ramacandra; simha-anana-Nṛsimha; adayaḥ-and the other incarnations.

In the description of the fourteen-syllable mantra in the Svāyambhuva-āgama, Lord Rāmacandra, Lord Nṛsimha, and the other incarnations are worshiped as disguised forms of Him (Lord Kṛṣṇa).

#### Text 86 (a)

nanv idam śrūyate śāstre  
mahā-vārāha-vākyataḥ

ñsarve nityā śāśvatāś ca  
dehās tasya paramātmānaḥ  
hānopadāna-rahitā  
naiva prakṛtijāḥ kvacit

ñparamānanda-sandohā  
jñāna-mātrāś ca sarvataḥ  
sarve sarva-guṇaiḥ pūrṇāḥ  
sarva-doṣa-vivarjitāḥ"

nanu-is it not so?; idam-this; srūyate-is heard; śāstre-in the Vedic literatures; maha-varaha-of the Maha-varaha Purana; vakyataḥ-in the statement; nityaḥ-eternal; śasvataḥ-imperishable; ca-and; dehaḥ-forms; tasya-of Him; para-atmānaḥ-of the Supreme Personality of Godhead; hana- destruction; upadana-origin; rahitaḥ-devoid of; na-not; eva-certainly; prakṛti-jāḥ-produced from the material energy; kvacit-at any time; parama- transcendental; ananda-of bliss; sandohaḥ-the great abundance; jñana-of knowledge; matraḥ-exclusively; ca-and; sarvataḥ-all; sarve-all; sarva- all; guṇaḥ-auspicious transcendental qualities; pūrṇaḥ-filled; sarva-all; dosa-of defects; divarjitaḥ-devoid.

(Here someone may object: Is it not) said in the scriptures that (all the Lord's forms are equal)? In Mahā-Varāha Purāṇa (it is said):

"All the Lord's forms are eternal and imperishable. They are free from birth and death. They are never material.

"They are all full of all bliss, all knowledge, and all virtue. They are free of any fault."

#### Text 86 (b)

kiṁ ca śrī-nārada-pañcarātre

ñmaṇir yathā vibhāgena  
nīla-pītādibhir yutaḥ  
rūpa-bhedam avāpnoti  
dhyāna-bhedāt tathācyutaḥ" iti

tasmāt katham tārātmyam  
teṣāṁ vyākhyāyate tvayā

kim ca-furthermore; sri-narada-pancaratre-in the Narada-Pancaratra; maniḥ-jewel, specifically the jewel known as vaidurya; yatha-as; vibhāgena-separately; nīla-blue; pīta-yellow; adibhiḥ-and with other colors; yutaḥ-joined; rūpa-bhedam-difference of form; avāpnoti-gets; dhyāna-bhedāt-by different types of meditation; tatha-similarly; acyutaḥ- the infallible Supreme Personality of Godhead; iti-thus; tasmāt-therefore; katham-how is it?; tārātmyam-grdations of higher and lower; teṣāṁ-of them; vyākhyāyate-is described; tvayā-by you.

Furthermore, in Śrī Nārada-pañcarātra:

"When the jewel known as vaidūrya touches other materials, it appears to be separated into different colors. Consequently the forms also appear different. Similarly, according to the meditational ecstasy of the devotee, the Lord, who is known as Acyuta (infallible), appears in different forms, although He is essentially one."\*

Therefore, why do you say there is a hierarchy of the Lord's forms?

## Text 87

atrocyate pareśatvāt  
pūrṇā yadyapite 'khilāḥ  
tathāpy akhila-śaktīnām  
prakāṣyaṁ tatra no bhavet

atra-in this connection; ucyate-it may be said; para-isatvat-because of being the Supreme Lord; pūrṇaḥ-perfect and complete; yadyapi-although; te-they; akhilaḥ-all; tathāpi-nevertheless; akhila-of all; śaktīnām- potencies; prakāṣyaṁ-manifestation; tatra-there; na-not; u-certainly; bhavet-may be.

(In answer) it may be said: Because He is the Supreme Lord, all His forms are perfect and complete. Still, He does not show all His potencies in His forms.

### Text 88

amśatvaṁ nāma śaktinām  
sadālpāṁśa-prakāśitā  
pūrṇatvaṁ svecchayaiva  
nānā-śakti-prakāśitā

amsatvam-as partia; incarnations; nama-certainly; saktinam-of potencies; sada-always; amsa-a part; prakasita-manifestation; purnatvam-as complete incarnations; sva-icchaya-by His own desire; eva-certainly; nana-of various; sakti-potencies; prakasita-manifestation.

When a small measure of His potencies is manifest, (His form) is called amśa-avatāra. When by His wish many different potencies are manifest, (His form is called) pūrṇa-avatāra.

### Text 89

śaktir aiśvarya-mādhurya  
krpā-tejo-mukhā guṇāḥ

saktiḥ-potency; aisvarya-opulence; madhurya-sweetness; kṛpa-mercy; tejaḥ-strength; mukhaḥ-beginning with; guṇaḥ-qualities.

Opulence, sweetness, mercy, and strength are prominent among His many potencies.

### Text 90

śakter vyaktis tathāvyaktis  
tāratamyasya kāraṇam

sakteḥ-of the potency; vyaktiḥ-manifestation; tatha-in the same way; avyaktiḥ-non-manifestation; taratamyasya-of gradations of higher and lower; karanam-is the cause.

(The different forms of the Supreme Lord are considered) more or less complete according to the extent to which His various potencies are manifest or not manifest.

## Texts 91 and 92

śaktiḥ samāpi puri-ādi-  
dahe dīpāgni-puñjayoḥ  
śitādyārti-kṣayeṇāgni-  
puñjād eva sukhaṁ bhavet

evam eva guṇādīnām  
āviśkāraṇusārataḥ  
bhava-dhvaśena saukhyam syād  
bhaktādīnām yathā-yatham

śaktiḥ-potency; sama-equal; api-although; puri-adi-of a house, town, or city; dahe-in the matter of burning; dīpa-of a small lamp; agni-punjayoḥ-or a large fire; śita-of the cold; arti-the suffering; kṣayena-by mitigating; agni-punjat-from the great fire; eva-certainly; sukhaṁ-happiness; bhavet-may be; evam-in the same way; eva-certainly; guṇa-adinam-of the various qualities of the Supreme Lord; aviskara-the manifestation; anusarataḥ-according to; bhava-of the influence of material existence; dhvaśena-by destruction; saukhyam-actual happiness; syat-may be; bhakta-adinam-of the devotees, and also of others; yatha-yatham-in the appropriate fashion.

A small lamp and a great fire are equally effective in burning a house or something else, but only the great fire brings relief from the sufferings of cold weather. In the same way, the more the Supreme Lord manifests His transcendental qualities, the more the devotees and living entities in general find relief from the cycle of birth and death.

## Text 93

ekatvām ca prthaktvaṁ ca  
tathāṁśatvam utāṁśitā  
tasminn ekatra nāyuktam  
acintyānanta-śaktiḥ

ekatvam-as one; ca-and; prthaktvam-as many; ca-and; tatha-in the same way; aṁśatvam-as a partial expansion; uta-certainly; aṁśita-as the source of all expansions; tasmin-in Him; ekatra-in one place; na-not; ayuktam-impossible; acintya-inconceivable; ananta-and unlimited; śaktiḥ-because of His potency.

He may be one and He may be many. He may be an aṁśa-avatāra and He may be the origin of the aṁśa-avatāras. Because of His limitless and inconceivable

potency nothing is impossible.

#### Text 94

tatraikatve 'pi prthak-prakāśitā, yathā śrī-daśame

ñcitram bātaṭad ekeṇa  
vapusaḥ yugapat prthak  
grheṣu dvy-aṣṭa-sāhasram  
striya eka udāvahat

tatra-in this cennnection; ekatve-in single form; api-although; prthak- in many forms simultaneously; prakasita-manifestation; yatha-just as; sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; citram-wonderful; bata- oh; etat-this; ekena-with one; vapusa-form; yugapat-simultaneously; prthak-separately; grhesu-in the houses; dvi-asta-sahasram-sixteen thousand; striyaḥ-all the queens; ekaḥ-the one Sri Kṛṣṇa; udāvahat- married.

One form many be manifest as many. (This is described) in Śrīmad-Bhāgavatam (10.69.2):

"It is astounding that Lord Śrī Kṛṣṇa, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes."\*

#### Text 95

prthaktve 'py eka-rūpatāpattiḥ, yathā pādme

ñsa devo bahudhā bhūtvā  
nirguṇaḥ puruṣottamaḥ  
eki-bhūya punaḥ śete  
nirdoṣo harir ādi-kṛt" iti

prthaktve-in the manifestation of many forms; api-also; eka-rupa-of a single form; apattiḥ-manifestation; yatha-just as; padme-in the Padma Purana; saḥ-He; devaḥ-the Supreme Lord; bahudha-in many forms; bhutva- having manifested; nirguṇaḥ-untouched by the three modes of material nature; puruṣa-uttamaḥ-the Supreme Person; eki-bhuya-having become one; punaḥ-again; sete-rested; nirdosaḥ-faultless; hariḥ-Hari; adi-kṛt-the original creator; iti-thus.

Many forms may combine to become one form. (This is described) in Padma Purāṇa:

"The Supreme Person, Lord Hari, who is the original creator of everything, and who is faultless and beyond the influence of the three modes of material nature, expanded Himself into many forms, and then again all these forms combined together, and only one Lord Hari was manifest."

#### Text 96

ekasyaivāṁśāṁśitvaṁ viruddha-śaktitvaṁ ca, yathā śrī-daśame

ñyajanti tvan-mayās tvāṁ vai  
bahu-mūrty-eka-mūrtikam" iti

ekasya-of one; eva-certainly; amsa-of the partial expansion; amsitvam-the origin of all expansions; viruddha-with different; saktitvam-potencies; ca-also; yatha-just as; sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; yajanti-worship; tvat-mayaḥ-the great devotees who always meditate upon You; tvam-You; vai-certainly; bahu-in many; murti- forms; eka-in one; murtikam-form; iti-thus.

Although He is one, He manifests as many aṁśa-avatāras and He has many different, even mutually contradictory potencies. (This is described) in Śrīmad-Bhāgavatam 10.40.7 (where Akrūra prays to the Lord):

"Their thoughts placed in You, they worship You, who have one form and many forms."

#### Text 97

kaurme ca

ñasthūlāś cāṇaṇuś caiva  
sthūlo 'nuś caiva sarvataḥ  
avarṇaḥ sarvataḥ proktaḥ  
śyāmo raktākta-locanaḥ  
aiśvarya-yogād bhagavān  
viruddhārtho 'bhidhīyate

kaurme-in the kurma Purana; ca-also; asthulaḥ-not big; ca-also; ananuḥ-not small; ca-also; eva-certainly; sthulaḥ-big; anuḥ-small; ca- also; eva-certainly; sarvataḥ-in all respects; avarṇaḥ-without any color; sarvataḥ-completely; proktaḥ-described; syamaḥ-with a black color; rakta-akta-locanaḥ-and reddish eyes; aiśvarya-yogat-because of His transcendental opulences; bhagavan-the opulent one; viruddha-with contradictory; arthaḥ-qualities; abhidhiyate-is named.

Also, in Kūrma Purāṇa:

"He is neither great nor small. He is great and small. He is colorless. He is said to have red eyes. It is said that by the touch of His potencies the Supreme Lord has many mutually contradictory qualities."

#### Text 98

ñtathāpi doṣaḥ parame  
naivāharyaḥ kathañcana  
guṇā viruddhā apy ete  
samāharyaḥ samantataḥ" iti

tathapi-nevertheless; doṣaḥ-faults; parame-in the Personality of Godhead; na-not; eva-certainly; aharyaḥ-intended; kathañcana-at any time; guṇaḥ-virtues; viruddhaḥ-contradictory; api-although; ete-they; samaharyaḥ-are intended; samantataḥ-completely; iti-thus.

"In the Personality of Godhead there are no faults, but only a great variety of mutually contradictory virtues."

#### Text 99

sṛī-ṣaṣṭha-skandhe ca mitho viruddhācintya-śaktitvaṁ yathā gadyeṣu

duravabodha iva tavāyaṁ vihāra-yogo yad āśaraṇo 'śarīra idam anavekṣitāsmat-samavāya ātmanaivāvikriyamāṇena saḡuṇam aḡuṇaḥ sṛjasi pāsi harasi.

sri-sastha-skandhe-in the Sixth Canto of Śrīmad-Bhāgavatam; ca-also; mitaḥ-mutually; viruddha-contradictory; acintya-inconcievable; saktitvam- possessing potencies; yatha-just as; gadyesu-in the prose description; duravabodhaḥ-difficult to understand; iva-quite; tava- Your; ayam-this; vihāra-yogaḥ-engagement in the pastimes of material creation, maintenance and annihilation; yat-which; āśaraṇaḥ-not dependent on any other support; āśarīraḥ- without having a material body; idam-this; anavekṣita-without waiting for; asmat-of us; samavāyaḥ-the cooperation; ātmanā-by Your own self; eva-indeed; avikriyamāṇena- without being transformed; sa-ḡuṇam-the material modes of nature; aḡuṇaḥ-although transcendental to such material qualities; sṛjasi-You create; pāsi-maintain; harasi-an nihilate.

The following prose statement of Śrīmad-Bhāgavatam (6.9.34-36) describes the inconcievable, mutually contradictory, variegated potencies of the Supreme Lord:



"O Lord, You need no support, and although You have no material body, You do not need cooperation from us. Since You are the cause of the cosmic manifestation and You supply its material ingredients without being transformed, You create, maintain and annihilate this cosmic manifestation by Yourself. Nevertheless, although You appear engaged in material activity, You are transcendental to all material qualities. Consequently these transcendental activities of Yours are extremely difficult to understand.\*

### Text 100

atha tatra bhavān kim devadattavad iha guṇa-visarga-patitaḥ pāratantryeṇa sva-kr̥ta-kuśalākuśalam phalam upādadāty ahoṣvid ātmārāma upaśama-śīlaḥ samanjasa-darśana udāsta iti ha vāva na vidāmaḥ.

atha-therefore; tatra-in that; bhavān-Your Lordship; kim-whether; deva-dattavat-like an ordinary human being, forced by the fruits of his activities; iha-in this material world; guṇa-visarga-patitaḥ-fallen in a material body impelled by the modes of material nature; pāratantryeṇa-by dependence on the conditions of time, space, activity and nature; sva-kr̥ta-executed by oneself; kuśala-auspicious; akuśalam- inauspicious; phalam-results of action; upādadāti-ac-cepts; āhoṣvit-or; ātmārāmaḥ-completely self-satisfied; upaśama-śīlaḥ-self-controlled in nature; samanjasa-darśanaḥ-not deprived of full spiritual potencies; udāste-remains neutral as the witness; iti-thus; ha vāva-certainly; na vidāmaḥ-we do not understand.

"These are our inquiries. The ordinary conditioned soul is subject to the material laws, and he thus receives the fruits of his actions. Does Your Lordship, like an ordinary human being, exist within this material world in a body produced by the material modes? Do You enjoy or suffer the good or bad results of actions under the influence of time, past work and so forth? Or, on the contrary, are You present here only as a neutral witness who is self-sufficient, free from all material desires, and always full of spiritual potency? We certainly cannot understand Your actual position.\*

### Text 101

na hi virodha ubhayaṁ bhagavatī aparimita-guṇa-gaṇa īśvare 'navagāhya-mā hātmye 'rvācīna-vikalpa-vitarka-vicāra-pramānābhāsa-kutarka-śāstra-kalilāntaḥkaranāśraya-duravagraha-vādinām vivāda-navasara uparata-samastamāyāmaye kevala evātma-māyām antardhāya ko nv artho durghaṭa iva bhavati svarūpa-dvayābhāvāt.

na-not; hi-certainly; virodhaḥ-contradiction; ubhayaṁ- both; bhagavati-in the

Supreme personality of Godhead; aparimita-un-limited; guṇa-gaṇe-whose transcendental attributes; īśvare-in the supreme controller; anavagāhya-possessing; mātmye-unfathomable ability and glories; arvācīna-recent; vikalpa-full of equivocal calculations; vitarka-opposing arguments; vicāra-judgments; pramāṇa-ābhāsa-imperfect evidence; kutarka-useless arguments; śāstra-by unauthorized scriptures; kalila-agitated; antaḥkaraṇa-minds; āśraya-whose shelter; duravagraha-with wicked obstinacies; vādinām-of theorists; vivāda-of the controversies; anavasare-not within the range; uparata-withdrawn; samasta-from whom all; māyā-maye-illusory energy; kevale-without a second; eva-indeed; ātma-māyām-the illusory energy, which can do and undo the inconceivable; antardhāya-placing between; kaḥ-what; nu-indeed; arthaḥ-meaning; durghaṭaḥ-impossible; iva-as it were; bhavati-is; sva-rūpa-natures; dvaya-of two; abhāvāt-due to the absence.

"O Supreme Personality of Godhead, all contradictions can be reconciled in You. O Lord, since You are the Supreme Person, the reservoir of unlimited spiritual qualities, the supreme controller, Your unlimited glories are inconceivable to the conditioned souls. Many modern theologians argue about right and wrong without knowing what is actually right. Their arguments are always false and their judgments inconclusive because they have no authorized evidence with which to gain knowledge of You. Because their minds are agitated by scriptures containing false conclusions, they are unable to understand the truth concerning You. Furthermore, because of polluted eagerness to arrive at the right conclusion, their theories are incapable of revealing You, who are transcendental to their material conceptions. You are one without a second, and therefore in You contradictions like doing and not doing, happiness and distress, are not contradictory. Your potency is so great that it can do and undo anything as You like. With the help of that potency, what is impossible for You? Since there is no duality in Your constitutional position, You can do everything by the influence of Your energy."\*

## Text 102

vinā śarīra-ceṣṭatvaṁ  
vinā bhūmy-ādi-saṁśrayam  
vinā sahāyaṁs te karmā-  
vikriyasya su-durgamam

vina-without; sarira-of a material body; cestatvam-the ordinary activities; vina-without; bhumi-on the earth; adi-or any other place; samsrayam-shelter; vina-without; sahayam-assistants; te-Your; karma-activities; avikriyasya-who does not change; su-durgamam-very difficult to understand.

O unchanging Personality of Godhead, Your activities, which You do without a material body, without resting on the earth or any other material planet, and

without any outside help, are difficult to understand.

Note: This is a paraphrase of the verse quoted in Text 99.

### Text 103

ukto guṇa-visargeṇa  
devāsura-raṇādikaḥ  
tasmin patita āsaktaḥ  
pāratantryam tu tad bhavet  
yadāśriteṣu deveṣu  
para-vaśyam kṛpā-kṛtam

uktaḥ-described; guṇa-of qualities; visargeṇa-by the manifestation; deva-of the demigods; asura-with the demons; rana-in the battle; adikaḥ- beginning; tasmin-in that battle; patitaḥ-fallen; asaktaḥ-attached; paratantryam-dependence; tu-also; tat-therefore; bhavet-may be; yat- because; asritesu-taken shelter of; devesu-to the demigods; para-vasyam- dependance; kṛpa-of mercy; kṛtam-manifestation.

In the verse quoted in Text 100 the words "guṇa-visarga-patitaḥ parātantryeṇa" are explained in these words:

The Lord's nature is revealed in the description of the battle between the demigods and demons. In that battle (Lord Viṣṇu) fell and became dependant on the demigods, who are really dependent on Him. His dependence was done out of kindness to them.

### Texts 104 and 105

tena sva-kṛtam ātmīya-  
kṛtam śubha-śubhetarāt  
sukha-duḥkhādi-rūpaṁ kim  
phalam svī-kurute bhavān

ātmārāmatayā kim vā  
tatrodistataram iti  
na vidmaḥ kintu naivedaṁ  
viruddham ubhayaṁ tvayi

tena-by this; sva-kṛtam-accepted; atmiya-kṛtam-accepted; subha-auspicious; subha-itarat-and inauspicious; sukha-happiness; duhkha-and distress; adi-beginning with; rupam-consisting of; kim-what?; phalam-result; svī-kurute-accepts; bhavan-Your Lordship; atmaramataya-as self-satisfied; kim va-or; tatra-there; udastataram-= indifferent; iti-thus; na-do not; vidmaḥ-we understand; kintu-

however; na-not; eva-certainly; idam-this; viruddham-contradictory; ubhayam-both; tvayi-in You.

In the verse quoted in Text 100 the word "sva-kṛta" means "accepted", "kuśalākuśalam" means {sy 168}auspiciousness ad inauspiciousness" and "happiness and distress", "ātmārāmaḥ" means "neutral", and {sy 168}na vidāmaḥ" means "we do not understand how these contradictions can exist in You".

## Texts 106 and 107

tatra hetur bhagavatīty  
ādi proktaṁ pada-dvayam  
tathaiveśvara ity ādi  
padānāṁ pañcakaṁ matam

bhagavattvena sarvajñam  
sad-guṇatvaṁ tathānyataḥ  
brahmatvaṁ kevalatvena  
labhyate tatra ca sphuṭam

tatra-in that passage; hetuḥ-the cause; bhagavati iti adi-in the passage beginning with the word {sy 168}bhagavati"; proktaṁ-described; pada- dvayam-two words; tatha-in the same way; eva-certainly; isvare iti adi- beginning with the word "isvarah"; padanam-of words; pancakam-group of five; matam-is considered; bhagavattvena-as the possessor of all opulences; sarvajnam-omniscience; sat-guṇatvam-the possession of all good-qualities; tatha-in the same way; anyataḥ-otherwise; brahmatvam-status of the Supreme Brahman; kavalatvena-by the use of the word {sy 168}kevale"; labhyate- is obtained; tatra-there; ca-also; sphutam-clearly.

In Text 101 the word "bhagavati" begins a clause of two words and the word "īśvare" begins a clause of five words. The word "bhagavati" clearly means that the Lord is all-knowing and has transcendental qualities. The word {sy 168}kevale" clearly means that He is the Brahman.

## Text 108

yadyapi brahmatā-hetoḥ  
sarvatra syāt taṭasthā  
tathāpy ādi-guṇa-dvayyā  
bhaved bhaktānukūlatā

yadyapi-although; brahmata-hetoh-because He is the Supreme Spirit; sarvatra-in all respects; syat-there is; tatasthata-neutrality; tathapi-nevertheless; adi-in the passage beginning with the word "bhagavati"; guna-dvayya-because of the duality; bhavet-there is; bhakta-to the devotees; anukulata-partiality.

Although as the Brahman He is impartial to everyone, as His first two features He is inclined to His devotees.

Note: The first two features here, meaning the clause beginning with the word "bhagavati", refers to Bhagavān.

### Text 109

nanv ekasya svarūpasya  
dvairūpyam katham ekadā  
tatrāhārvācineti  
tādṛśānām hi vādinām  
vivadasyānavasare  
tasya tāvad agocare

nanu-is it not so?; ekasya-of one; svarupasya-form; dvairupyam-with two forms; katham-how is it possible?; ekada-simultaneously; tatra-in this connection; aha-he says; arvacina iti-in the passage beginning with the word "arvacina"; tadrsanam-like this; hi-certainly; vadinam-of the speakers; vivadasya-of philosophical debate; anavasare-at the time; tasya- of Him; tavat-to that extent; agocare-not understandable.

Someone may object: How can the one Supreme Personality of Godhead manifest two forms simultaneously? Here it is said (in the verse quoted in Text 101): "O Supreme Lord, Your unlimited glories are inconcievable to the conditioned souls. Man modern theologians argue about right and wrong without knowing what is actually right. Their arguments are always false and their udgements inconclusive because they have no authorized evidence with which to gain knowkedge of You. Because their minds are agitated by scriptures containing false conclusions, they are unable to understand the truth concerning You. Furthermore, because of polluted eagerness to arrive at the right conclusion, their theories are incapable of revealing You, who are transcendental to their material conception."\*

### Text 110

ato 'cintyātma-śaktim tam  
madhye kṛtyātra durghaṭaḥ  
ko nv arthaḥ syād viruddho 'pi  
tathaivāsyā hy acintyatā  
sa ca nānā-viruddhānām  
kāryāṇām āśrayan matā

ataḥ-therefore; acintya-inconceivable; atma-own; saktim-potency; tam- that;  
madhye-in the middle; kṛtya-may be done; atra-here; durghataḥ- diffecult to  
accept; kaḥ-what?; nu-indeed; arthaḥ-meaning; syat-may be; viruddhaḥ-  
contradictory; api-although; tatha-in the same way; eva- certainly; asya-of that; hi-  
certianly; acintyata-inconceivableness; saḥ- that; ca-also; nana-of various;  
viruddhanam-contradictions; karyanam- activities; asrayat-because of being the  
shelter; mata-is considered.

The Lord's inconceivable potency is described in Text 101: "With the help of  
that potency what is impossible for You?" Because many different mutully  
contradictory powers are present in it, the Lord's potency is considered  
inconceivable.

### Text 111

ñśrutes tu śabda-mūlatvāt"  
iti ca brahma-sūtra-kṛt

ñacintyāḥ khalu ye bhāvā  
na tāṁs tarkeṇa yojayet"

iti skanda-vacās tac ca  
maṇy-ādiṣv api dṛśyate

sruteḥ-of the Sruti-sastra; tu-but; sabda-of the Vedic revelation; mulatvat-because  
of being the origin; iti-thus; ca-and; brahma-sutra-of the Vedanta-sutra; kṛt-the  
author; acintyaḥ-inconcievable;a khalu-certainly; ye-which; bhavaḥ-meanings; na-  
not; tan-them; tarkena-with material logic; yojayet-one may properly understand;  
iti-thus; skanda-of the Skanda Purana; vacaḥ-statement; tat-that; ca-also; mani-  
adisu-of jewels and other obhects; api-also; drsyate-is seen.

In Vedānta-sūtra it is said:

"Because He is the root from which the Vedic scriptures have come, the  
Supreme Truth may be understood by the revelation of scripture."

In Skanda Purāṇa it is said:

"Inconceivable things cannot be understood by material logic."

Inconceivable powers are sometimes present even in jewels and other ordinary material things.

#### Text 112

tādṛśīm ca vinā śaktim  
na sidhyat parameśatā  
yataś cānavagāhyatve-  
nāsyā māhatmyam ucyate

tadrsim-like this; ca-and; vina-without; saktim-potency; na-not; sidhyet-is perfect; parama-isata-the Lord's supremacy; yataḥ-because; ca-also; anavagahyatvena-with the quality of being unfathomable; asya-of Him; mahatmyam-glory; ucyate-is described.

Without potency like this the Lord's supremacy is not complete. Without His being unfathomable His glory cannot be described.

#### Text 113

ajñānām indrajālaṁ vā  
vikṣyate yatra kutracit  
ato na paramaiśvaryaṁ  
tena tasya prasidhyati

ajnanam-ignorance; indrajalam-magical mirages; va-or; viksyate-are seen; yatra kutracit-sometimes; ataḥ-therefore; na-does not; parama-aisvaryam-the supremacy; tena-therefore; tasya-of the Personality of Godhead; prasidhyati-is manifest.

To they who see illusions or mirages, the Lord's supremacy is not manifest.

#### Text 114

tac ca tasya na hīty āha  
sphuṭaṁ coparatety adaḥ  
tathā bhagavatīty ādi  
padānām ṣaṭṭayasya ca  
bhavet prayoga-tātparyam  
atra niṣphalam eva hi

tat-therefore; ca-also; tasya-of Him; na-not; hi-certainly; iti- thus; aha-he says; sphutam-clearly; ca-and; uparata iti-the passage beginning with the word "uparate"; iti-thus; adaḥ-then; tatha-in that way; bhagavati iti adi padanam sattayasya-of the passage beginning with the word "bhagavati"; ca-and; bhavet-may be; prayoga-tatparyam-appropriate meaning; atra-in this connection; nisphalam-useless; eva-certainly; hi- indeed.

In Text 101, first comes the phrase beginning with {sy 168}na hi", then the phrase beginning with "uparata", and then the six words beginning with "bhagavati". Here the original sequence of words is not useful.

Note: Text 101 is to be interpreted with the words in this sequence and not their original sequence.

### Text 115

tsmān na śāstra-yuktibhyām  
ubhayam tad virudhyate  
tathāpy uccāvaca-dhiyam  
anevaṁ-tattva-vedinām  
matānusārato bhāsi  
rajjuvat tvam tathā tathā

tasmat-therefore; na-not; sastra-by Vedic literatures; yuktibhyam-of logic; ubhayam-both; tat-that; virudhyate-is contradicted; tathapi- nevertheless; ucca-avaca-dhiyam-of those who consider higher and lower; anevam-tattva-vedinam-who do not understand the truth; mata-the conception; anusarataḥ-according to; bhāsi-You are manifest; rajjuvat-as the rope- tvam-You; tatha tatha-in that way.

That the Lord has mutually contradictory qualities (ubhayam), as described in Text 101, is not refuted by either scripture or logic. However, by those who do not know the truth and who think in terms of the higher and lower things of the material world, You (are not understood). You are like a rope (that is mistaken for a snake).

### Text 116

nanu bhoḥ kevalam jñānam  
brahma syād bhagavān punaḥ  
nānā dharmeti tatrāpi  
svarūpa-dvayam iksyate

iti prāha svarūpeti  
tat-svarūpasya naiva hi



kadāpi dvaitam ekasya  
dharma-dvayam idam dhruvam

nanu-is it not so?; bhoḥ-Oh; kevalam-transcendental; jnanam-knowledge;  
brahma-the Supreme Brahman; syat-is; bhagavan-the Personality of Godhead;  
punah-again; nana-various; dharma-qualities; iti-thus; tatrapi-nevertheless;  
svarupa-dvayam-two forms; ikṣyate-are seen; iti-thus; praha-he says; svarupa-a  
form; iti-thus; tat-svarupasya-of His form; na-not; eva-certainly; hi-indeed; kadapi-  
sometimes; dvaitam-as two; ekasya-of one; dharma-qualities; dvayam-pair; idam-  
this; dhruvam -certainly.

Someone may object: He is the Brahman of non-dual knowledge, and again He is Bhagavān, the Supreme Person who has many different qualities. He is seen to have two forms. The reply: Text 101 says "svarūpa-dvayābhāvāt", which means that sometimes contradictory qualities are not separated in two different forms. Two contradictory qualities may both be present in a single (form of the Lord).

Note: Here someone claims that contradictory qualities are not present together in one of the Lord's forms. He claims that one quality is present in one form and its opposite is present in another form of the Lord. This idea is refuted in Text 101.

#### Text 117

tato virodhas tac-chakti-  
vilāsānām yad ikṣyate  
tad evācintyam aiśvaryam  
bhūṣaṇam na tu dūṣaṇam

tataḥ-therefore; virodhaḥ-contradiction; tat-His; sakti-of the potency; vilasanam-  
manifestation; yat-which; ikṣyate-is seen; tat-that; eva-certainly; acintyam-  
inconceivable; aiśvaryam-opulence; bhusanam-and ornament; na-not; tu-but;  
dusanam-a fault.

Contradictions seen in the pastimes of the Lord's potencies are His inconceivable opulence. They decorate Him. They are not defects.

#### Text 118

iyam eva virodhoktis  
ṭṭīye 'pi ca dṛśyate

karmāṇy anīhasya bhavo 'bhavasya te

durgāśrayo 'thāri-bhayāt palāyanam  
kālātmano yat pramadā-yutāśramah  
svātman-rateḥ khidyati dhīr vidām iha

iyam-this; eva-certainly; virodha-of the contradictory qualities of the Lord; ukṭiḥ-  
description; trtiye-in the Third Canto of Śrīmad-Bhāgavatam; api-even ca-also;  
drśyate-is seen; karmāṇi-activities; anīhasya-of one who has no desire; bhavaḥ-  
birth; abhavya-of one who is never born; te-your; durga-āśrayaḥ-taking shelter of  
the fort; atha-thereafter; ari-bhayāt-out of fear of the enemies; palāyanam-flee;  
kāla-ātmanah-of He who is the controller of eternal time; yat- that; pramadā-āyuta-  
in the association of women; āśramaḥ- household life; sva-ātman-in Your own Self;  
rateḥ-one who enjoys; khidyati-is disturbed; dhīḥ-intelli-gence; vidām- of the  
learned; iha-in this world; iti-thus.

A description of these mutually contradictory qualities is seen in Śrīmad-  
Bhāgavatam (3.4.16):

"My Lord, even the learned sages become disturbed in their intelligence when  
they see that Your Greatness engages in fruitive work although You are free from  
all desires, that You take birth although You are unborn, that You flee out of fear  
of the enemy and take shelter in a fort although You are the controller of  
invincible time, and that You enjoy householder life surrounded by many women  
although You enjoy in Your Self."\*

### Text 119

tat tan na vastvaṁ cet syād  
vidyām buddhi-bhramas tadā  
na syād evety acintyaiva  
śaktir līlāsu kāraṇam  
yathā yathā ca tasyecchā  
sā vyanakti tathā tathā

tat tat-various pastimes; na-not; vastavam-true; cet-if; syat-are; vidyam-  
knowledge; bhudhi-of intelligence; bhramaḥ-bewilderment; tada- then; na-not;  
syat-is; eva-certainly; l saktiḥ-potency; lilasu-among pastimes; karanam-the cause;  
yatha yatha-just as; ca-aslo; tasya-of the Lord; iccha-the desire; sa-the  
inconcievable potency; vyanakti-manifests; tatha tatha-in that way.

If these things were not true, then (the sages') intelligence would be  
bewildered. That is not so. The (Lord's) inconceivable potency is the cause of these  
pastimes. Whatever He wishes it manifests.

## Text 120

evam prasāṅgikaṁ procya  
prākṛtārtho nirūpyate  
nanu yaḥ prakṛti-svāmī  
yo 'ntaryāmī ca pūruṣaḥ  
tābhyām adhikatā nāsyā  
kaṁsārera upapadyate

evam-prasaṅgikaṁ-in this way; procya-having described; prakṛta-arthah- nature;  
nirūpyate-is described; nanu-is it not so?; yaḥ-who; prakṛti-of the material nature;  
svāmī-the controller; yaḥ-who; antaryāmī-the all-pervading Supersoul; ca-also;  
puruṣaḥ-puruṣa-avatāra; tābhyām-than them; adhikata-superiority; na-not; asya-of  
Kṛṣṇa; kaṁsa-areḥ-the enemy of Kāṁsa; upapadyate-is obtained.

Now that this has been said, (Lord Kṛṣṇa's) real nature will be described.

Here someone may object: Is it not so that Lord Kṛṣṇa is not superior to either  
the puruṣa-avatāra or to the Supersoul, who is the master of the universe?

Note: Here an imaginary objector argues that Lord Kṛṣṇa is not the original  
form of the Lord, but only an expansion of Lord Kṣīrodakaśāyī Viṣṇu. His argument  
begins in Text 120 and continues until Text 140. Śrīla Rūpa Gosvāmī refutation of  
this idea begins in Text 11.

## Text 121

tathā hi śrī-prathame

jagrhe pauruṣaṁ rūpaṁ  
bhagavān mahad-ādibhiḥ  
sambhūtaṁ ṣoḍaśa-kalam  
ādau loka-sisṛkṣayā

tathā hi-moreover; śrī-prathame-in the First Canto of Śrīmad-Bhāgavatam;  
jagrhe-accepted; pauruṣaṁ-plenary portion as the puruṣa incarnation; rūpaṁ-  
form; bhagavān-the Personality of Godhead; mahad-ādibhiḥ-with the ingredients of  
the material world; sambhūtaṁ-thus there was the creation of; ṣoḍaśa-kalam-  
sixteen primary principles; ādau-in the beginning; loka-the universes; sisṛkṣayā-on  
the intention of creating.

Furthermore, (it is said) in Śrīmad-Bhāgavatam (1.3.1-5):

"In the beginning of the creation, the Lord first expanded Himself in the universal form of the puruṣa incarnation and manifested all the ingredients for the material creation. And thus at first there was the creation of the sixteen principles of material action. This was for the purpose of creating the material universe.\*

### Text 122

yasyāmbhasi śayānasya  
yoga-nidrām vitanvataḥ  
nābhi-hradāmbujād āsīd  
brahmā viśva-sṛjām patiḥ

yasya-whose; ambhasi-in the water; śayānasya-lying down; yoga-nidrām-sleeping in meditation; vitanvataḥ-ministering; nā-bhi-navel; hrada-out of the lake; ambujāt-from the lotus; āsīt-was manifested; brahmā-the grandfather of the living beings; viśva-the universe; sṛjām-the engineers; patiḥ-master.

"A part of the puruṣa lies down within the water of the universe, from the navel lake of His body sprouts a lotus stem, and from the lotus flower atop this stem, Brahmā, the master of all engineers in the universe, becomes manifest.\*

### Text 123

yasyāvayava-saṁsthānaiḥ  
kalpito loka-vistaraḥ  
tad vai bhagavato rūpaṁ  
viśuddham sattvam ūrjitam

yasya-whose; avayava-bodily expansion; saṁsthānaiḥ- situated in; kalpitaḥ-is imagined; loka-planets of inhabitants; vistaraḥ-various; tat vai-but that is; bhagavataḥ-of the Personality of God-head; rūpaṁ-form; viśuddham-purely; sattvam-existence; ū r-jitam- excellence.

"It is believed that all the universal planetary systems are situated on the extensive body of the puruṣa, but He has nothing to do with the created material ingredients. His body is eternally in spiritual existence par excellence.\*

### Text 124

paśyanty ado rūpaṁ adabhra-cakṣuṣā  
sahasra-pāḍoru-bhujānanādbhuta m  
sahasra-mūrdha-śṛvanākṣi-nāsikam

sahasra-mauly-ambara-kunḍalollasat

paśyanti-see; adaḥ-the form of the puruṣa; rūpam-form; adabhra-perfect; cakṣusā-by the eyes; sahasra-pāda- thousands of legs; ūru-thighs; bhuja-ānana-hands and faces; adbh utam-won-derful; sahasra-thousands of; mūrdha-heads; śravaṇa-ears; akṣi-eyes; nāsikam- noses; sahasra-thousands; ma uli-garlands; am-bara- dresses; kunḍala-earrings; ullasat-all glowing.

"The devotees, with their perfect eyes, see the transcendental form of the puruṣa who has thousands of legs, thighs, arms and faces-all extraordinary. In that body there are thousands of heads, ears, eyes and noses. They are decorated with thousands of helmets and glowing earrings and are adorned with garlands.\*

### Text 125

etan nānāvatārānām  
nidhānam bijam avyayam  
yasyāṁśāṁśena sṛjyante  
deva-tiryak-narādayaḥ

etat-this (form); nānā-multifarious; avatārānām-of the incarna-tions; nidhānam-source; bijam-seed; avyayam- indestructible; yasya-whose; āṁśa-plenary portion; āṁśena- part of the plenary portion; sṛjyante-create; deva-demigods; tiryak-animals; nara-ādayaḥ-human beings and others.

"This form (the second manifestation of the puruṣa) is the source and indestructible seed of multifarious incarnations within the universe. From the particles and portions of this form, different living entities, like demigods, men and others, are created."\*

### Text 126

atra kārīkāḥ

āḍau sarvāvatārāgre  
bhagavān puruṣottamaḥ  
mahat-tattvādibhiḥ kṛtvā  
bhuvanānām sisṛkṣayā

pauruṣam puruṣākāram  
athavā puruṣābhidham  
rūpam ānanda-cin-mūrtim  
jāgrhe prādurācarat

atra-of these verses; karikaḥ-the explanation; adau-in the beginning; sarva-of all; avatāra-of the incarnations of Godhead; agre-at the beginning; bhagavan-the Supremely opulent; purusa-uttamaḥ-Supreme Person; mahat-tattva-adibhiḥ-with the mahat-tattva and other ingredients of the material world; kṛtvā-having created; bhuvananam-of the material planets; sīrksaya-for the purpose of creating; paurusam-the word "paurusa"; purusa-akaram-means "the form of the purusa-avatara"; athava-or; purusa-abhidham-named "purusa"; rupam-form; ananda-of bliss; cit-and knowledge; murtim; form; jagrhe-the word "jagrhe"; praduracarat-means {sy 168}accepted".

## Explanation

(In Śrīmad-Bhāgavatam 1.3.1, quoted in Text 121) the word "ādau" means "before all the other avatāras", "bhagavān" means "the Supreme Personality of Godhead", "mahad-ādibhiḥ" means "beginning with the mahat-tattva", "loka-sīrṅksayā" means "with a desire to create the material planets", "pauruṣam" means either "the form of the puruṣa-avatāra" or {sy 168}bearing the name puruṣa, "rūpam" means "a form of bliss and knowledge", and "jagrhe" means {sy 168}manifested".

## Text 127

arthaḥ sambhūta-śabdasya  
samyak satyam itīritaḥ  
sambhūtaṁ yuktam iti vā  
bhuvanānām sīrṅksayā  
ṣoḍaśaiva kalā yasmin  
tat ṣoḍaśa-kalām matām

arthaḥ-the meaning; sambhuta-sabdasya-of the word {sy 168}sambhuta"; samyak- properly; satyam-truthfully; iti-thus; iritaḥ-said; sambhutam- manifested; yuktam-endowed; iti-thus; va-or; bhuvananam-of the material planets; sīrksaya-with a desire to create; sodasa-sixteen; eva- certainly; kala-parts; yasmin-in whom; tat-therefore; saodasa-kalam-with the sixteen principles of material action; matam-considered.

"Sambhūtam" means "properly or truthfully manifested with the desire to create the material planets". {sy 168}Ṣoḍaśa-kalām" means "in whom are the sixteen principles of material action."

## Text 128

tāḥ ṣoḍaśa-kalāḥ proktā  
vaiṣṇavaiḥ śāstra-darśanāt  
śaktitvena ca ta bhakti-  
vivekādiṣu sammataḥ

taḥ-they; sodasa-kalah-sixteen potencies; proktaḥ-described; vaisnavaiḥ-by the devotees; sastra-of the Vedic literatures; darsanat-according to the philosophy; saktitvena-as potencies; ca-also; taḥ-they; bhakti-viveka-adisu-in the Bhakti-viveka and other vaisnava literatures; sammataḥ-considered.

Following the revelation of scripture, the Vaiṣṇavas define these sixteen principles of action as the Lord's potencies, which are described in Bhakti-viveka and other scriptures.

### Text 129

ñśrīḥ bhūḥ kīrtir ilā līlā  
kāntir vidyati saptakam  
vimalādyā navetyetā  
mukhyāḥ ṣoḍaśa śaktayaḥ" iti

sriḥ-opulence; bhuḥ-earth; kirtiḥ-fame; ila-speech; lila-pastime; kantiḥ-beauty; vidya-knowledge; l-iti-thus; saptakam-seven; vimala-purity; adyaḥ-beginning with; nava-nine; iti-thus; etaḥ-they; mukhyaḥ- primary; sodasa-sixteen; saktayaḥ-potencies.

"Śrī, Bhū, Kīrti, Ilā, Līlā, Kānti, Vidyā, Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prahvī, Satyā, Isānā, and Anugrahā are (the Lord's) sixteen principal potencies."

### Text 130

tad idam pauruṣam rūpam  
tri-vidham pūrvam īritam  
tatra procya mahat-sraṣṭr-  
rūpam aṇḍa-stham ucyte

tat-therefore; idam-this; paurusam-of the purusa-avatāra; rupam-form; tri-vidham-manifest in three ways; pūrvam-previously; īritam-described; tatra-in that connection; procya-having said; mahat-of the mahat-tattva; sraṣṭr-of the creator; rupam-in the form; anda-stham-situated within the material universe; ucyate-is said.

First the three forms of the puruṣa-avatāra were described, and then the form of

the Lord that enters the material universe and becomes the creator was described.

### Text 131

yasyājāṇḍa-praveśena  
śayanāśya tad-ambhasi  
nābhi-hradāmbujād āsīd  
iti su-vyaktam eva hi

yasya-of whom; aja-anda-of the material universe; pravesena-by entering;  
sayanasya-resting; tat-ambhasi-on the water of the universe; nabhi-navel; hrada-  
lake; ambhujat-from the lotus flower; asit-was; iti- thus; su-vyaktam-clearly  
manifested; eva-certainly; hi-indeed.

(In Śrīmad-Bhāgavatam 1.3.2, quoted in Text 122 it is said that from the navel-  
lake lotus (of the Lord) who enters the universe and lies down on its waters,  
(Brahmā is manifest). This is very clear.

### Text 132

yasya nābhi-hradābjasya-  
vayavāḥ karnikādayaḥ  
samsthānāny atra vinyāsa-  
viśeṣas tais tu kalpitāḥ  
lokānām sarva-jagatām  
vistaro vitatiḥ kila

yasya-of whom; nabhi-navel; hrada-lake; abjasya-lotus flower; avayavaḥ-parts;  
karnikaya-adayaḥ-beginning with the central whorl; samsthanani-places; atra-  
there; vinyasa-visesaḥ-in particular places; taiḥ-by them; tu-also; kalpitāḥ-  
considered; lokanam-of planets; sarva- of all; jagatam-universes; vistarāḥ vitatiḥ-  
extension; kila-certainly.

(In Śrīmad-Bhāgavatam 1.3.3, quoted in Text 123 it is said that all the planets  
are situated in the whorl and other parts of the lotus flower spouted from the  
Lord's navel-lake.

### Text 133

sa śete yena rūpeṇa  
tac chuddham sattvam ūrjitam



saḥ-He; sete-lies down; yena-by which; rupena-form; tat-that; suddham-pure; sattvam-existence; urjitam-glorious and powerful.

His form in spiritual existence par excellence (sattvam ūrjitam), the Lord lies down.

#### Text 134

paśyantīty ādi padyena  
tad evedaṁ viśiṣyate  
etaḍ rūpaṁ tu nānāva-  
tārāṇām udayāspadam

pasyanti it adi padyena-in the verse quoted in Text 124; tat-therefore; eva-certainly; idam-this; visisyate-is specifically described; etaḍ-that; rupam-form; tu-also; nana-of various; avatāranam- incarnations of Godhead; udaya-of manifestation; aspadam-place.

In Śrīmad-Bhāgavatam 1.3.4-5, quoted in Texts 124 and 125, it is said that this form of the Lord is origin of His multifarious incarnations.

#### Text 135

yathaikādaśe

ñbhūtair yadā paṇcabhir ātma-sṛṣṭaiḥ  
puraṁ virājaṁ viracayya tasmin  
svāṁśena viṣṭaḥ puruṣābhidhānam  
avāpa nārāyaṇa ādi-devaḥ"

yatha-just as; ekadase-in the Eleventh Canto of Śrīmad-Bhāgavatam; bhutaiḥ-by the material elements; yada-when; paṇcabhiḥ-five (earth, water, fire, air and ether); atma-sṛṣṭaiḥ-created by Himself; puram-the body; virajam-of the universe in its subtle form; viracayya-having constructed; tasmin-within that; sva-amsena-in the manifestation of His own plenary expansion; viṣṭaḥ-entering; purusa-abhidhanam-the name Purusa-avpa-assumed; narayanaḥ-Lord Nārāyaṇa; adi-devaḥ-the original Personality of Godhead.

As in Śrīmad-Bhāgavatam (11.4.3):

"When the primeval Lord Nārāyaṇa created His universal body out of the five elements produced from Himself and then entered within that universal body by His own plenary portion, He thus became known as the Puruṣa."\*\*\*

### Text 136

atra sārdha-kārikā

nārāyaṇo 'tra parama-  
vyomeśānaḥ sa ātmanā  
pum-svarūpeṇa sṛṣṭais tair  
bhūtaiḥ sṛṣṭvā virāṭ tanum  
viṣṭaḥ svāmsena tenaiva  
samprāptaḥ puruṣābhidham

atra-in this connection; sardha-in one and a half verses; karika-explanation;  
narayanaḥ-Lord Nārāyaṇa; atra-here; parama-vyoma-of the spiritual sky; isanaḥ-  
master; saḥ-He; saḥ-He; atmana-by Himself; pum-of the purusa-avatāra; svarupena-  
in the form; sṛstaiḥ-created; taiḥ-with them; bhutaiḥ-the material elements; sṛstva-  
having created; virat tanum-the Universal Form; viṣṭaḥ-entered; sva-amsena-in the  
manifestation of His own plenary expansion; tena-in that; eva-certainly;  
sampraptaḥ-attained; purusa-purusa; abhidham-the name.

The word "nārāyaṇa" here means "the master of the spiritual sky". As the  
puruṣa-avatāra (ātmā), He created His universal form from the material elements,  
and then by His amsa-avatāra entered the universe. This form is called the puruṣa-  
avatāra.

### Text 137

prastute tu kim āyātam  
ity āśaṅkya nigadyate  
so 'sya garbhodaśāyī asya  
vilāso yaś catur-bhujah  
śete praviśya lokābjaṁ  
viṣṇv-ākhyah kṣīra-vāridhau

prastute-glorified; tu-but; kim-what?; ayatam-attained; iti-thus; asankya-  
doubting; nigadyate-is said; saḥ-He; asya-of HIm; garbhodasayi- Garbhodakaśāyī  
Viṣṇu; asya-of Him; vilasaḥ-vilasa-avatāra; yaḥ-who; catuh-bhujah-with four arms;  
sete; lies down; pravisya-having entered; loka-abjam-the lotus flower which  
contains the various material planetary systems; visnu-Visnu; akhyah-named;  
ksira-varidhau-in the ocean of milk.

Fearing the question "What is the point of all this?" (he) says: Four-armed Lord  
Garbhodakaśāyī Viṣṇu, who is His vilāsa expansion, enters the lotus flower of the

material planets and, in a form that bears the name Viṣṇu, reclines on the ocean of milk.

### Text 138

ayam ca sthavarāstṇām  
surādinām śarīriṇām  
hr̥dy antaryāmitām prāpto  
nānā-rūpa iva sthitaḥ

ayam-He; ca-also; sthavara-astanam-of the non-moving living entities; sura-adinam-of the demigods and other moving living entities; saririnam-possessing material bodies; hr̥di-in the heart; antaryāmitam-to position of Supersoul; praptaḥ-attained; nana-rupaḥ-manifesting various forms; iva-as it were; sthitaḥ-situated.

Becoming the Supersoul staying in the hearts of living entities in material bodies from the demigods down to immovable creatures, He seems to have many different forms.

### Text 139

ñtṛtīyam sarva-bhūta-stham"  
iti viṣṇor yad ucyate  
rūpaṁ sātva-tantra tad  
vilāso 'syaiva sammataḥ

tritiyam-the Third puruṣa-avatāra; sarva-of all living entities; rupa-in the bodies; stham-situated; iti-thus; visnoḥ-of Kṣīrodakaśāyī Viṣṇu; yat-which; ucyate-is described; rupam-form; satvata-tantra-in the Satvata Tantra; tat-that; vilasaḥ-vilasa-avatāra; asya-of Garbhodakaśāyī Viṣṇu; eva-certainly; sammataḥ-is considered.

Considered a vilāsa expansion, He is described as a form of Lord Viṣṇu in the Sātva-tantra: "The third (puruṣa-avatāra) stays in all living beings".

### Text 140

ataḥ kṣīrāmbhudhes tīre  
kr̥topasthanakaḥ suraiḥ  
eśa evāvatīrṇo 'bhūt  
kṛṣṇākhyā iti yujyate

ataḥ-therefore; ksira-ambudheḥ-of the ocean of milk; tire-on the shore; kṛta-upasthanaḥ-worshipped; suraiḥ-by the demigods; esaḥ-He; eva-certainly; avatirnaḥ-descended; abhūt-become; kṛsna-akhyaḥ-with the name "Kṛsna"; iti-thus; yujyate-is logically demonstrated.

Then, worshiped by the demigods on the shore of the milk ocean, He descended and bore the name Kṛṣṇa.

#### Text 141

athātra pūrva-pakṣe vaḥ  
siddhāntaḥ pratipadyate  
yathā śrī-daśame teṣu  
suresv evāśarīra-gīḥ

atha-now; atra-here; purva-the previous; pakṣe-in the argument; vaḥ-our; siddhantaḥ-conclusion; pratipadyate-is given; yatha-just as; śrī-dasame-in the Tenth Canto; teṣu-to them; suresu-the demigods; eva- certainly; asarira-disembodied; gīḥ-voice.

Our answer to this argument is the words a disembodied voice spoke to the demigods in Śrīmad-Bhāgavatam (10.1.23):

#### Text 142

vasudeva-gr̥he sāksād  
bhagavān puruṣaḥ paraḥ  
janiṣyate tat-priyārtham  
sambhavantu sura-striyaḥ

vasudeva-gr̥he-in the house of Vasudeva (who would be the father of Kṛṣṇa when the Lord appeared); sāksāt-personally; bhagavān-the Supreme Personality of Godhead, who has full potency; puruṣaḥ-the original person; paraḥ-who is transcendental; janiṣyate-will appear; tat-priya-artham- and for His satisfaction; sambhavantu-should take birth; sura-striyaḥ-all the wives of the demigods.

"The Supreme Personality of Godhead, Śrī Kṛṣṇa, who has full potency, will personally appear as the son of Vasudeva. Therefore all the wives of the demigods should also appear in order to satisfy Him."\*

#### Text 143

atra kārīkāḥ

puruṣasya paratvena  
sākṣāc ca bhagavān iti  
etasyaiva mahat-sraṣṭa  
so 'mśa ity abhiviśrutaḥ

atra-in this connection; karikaḥ-the following explanation may be given;  
puruṣasya-to the puruṣa-avatāra; paratvena-as superior; saksat- personally;  
bhagavan-the Supreme Personality of Godhead; iti-thus; etaasya-of Him; mahat-of  
the mahat-tattva; sraṣṭa-the creator; saḥ-He; amsaḥ-part and parcel; iti-thus;  
abhivisrutaḥ-celebrated.

#### Explanation

The words "bhagavān puruṣaḥ paraḥ" in this verse prove that the puruṣa-avatāra that creates the mahat-tattva is an amśa-avatāra of Lord Kṛṣṇa.

#### Text 144

atra śrī-svāmi-pādānām  
api sammatir īkṣyate  
yad amśa-bhāgenety asya  
vyākhyām kurvadbhir eva taiḥ

amśena bhāgo māyayā  
yenety amśo 'sya pūruṣaḥ  
bhāgo bhajanam ity evam  
pūrṇatāsyā sphuṭi-kṛtā

atra-in this connection; sri-svami-of Sridhara Svami; padanam-of the statements;  
api-also; sammatir-agreement; ikṣyate-is observed; yat-which; amsa-bhagena iti-  
the words "amsa-bhagena"; asya-of that; vyakhyam-commentary; kurvadbhiḥ-  
writing; eva-certainly; taiḥ-by him; amsena-by His part and parcel; bhagaḥ-the  
part; mayaya-by His potency; yena-by that; iti-thus; amsaḥ-part and parcel; asya-of  
Kṛṣṇa; puruṣaḥ-the puruṣa-avatāra; bhagaḥ-the word "bhaga"; bhajanam-means  
"part"; iti-thus; evam-in this way; purnata-the position as the Original Complete  
Personality of Godhead; asya-of Kṛṣṇa; sphuti-kṛta-is clearly established.

It is seen that that Śrīla Śrīdhara Svāmī agrees with this view, for in  
commenting on Śrīmad-Bhāgavatam 10.85.31 he says that the phrase "amśa-  
bhāgena" means "by a part of a part". In this way it is clear that Śrī Kṛṣṇa is the  
Original Personality of Godhead, perfect and complete.

## Texts 145 and 146

kiṁ ca tatraiva devakyā  
krte stotre nirūpitam

yathā

ñyasyāṁśāṁśāṁśa-bhāgena  
viśvotpatti-layodayaḥ  
bhavanti kila viśvātmanis  
taṁ tvādyāhaṁ gatim gatā" iti

kim ca-furthermore; tatra-there; eva-certainly; devakya-by Devaki; krte-spoken; stotre-in the prayer; nirupitam-described; yatha-just as; yasya-of whom; amsa-of a part; amsa-of a part; amsa-of a part; bhagena-by a part; visva-of the material universe; utpatti-creation; laya-and destruction; adayaḥ-beginning with; bhasvanti-are; kila-certainly; visva-of the material universe; atman-O soul; tam-to Him; tva-You; adya-at this moment; aham-I; gatim-to the destination; gata-have gone; iti-thus.

This is confirmed in Devakī's prayer (Śrīmad-Bhāgavatam 10.85.31):

"My dear Kṛṣṇa, I know that Mahā-Viṣṇu, who is lying in the causal ocean of the cosmic manifestation, and who is the source of this whole creation, is simply an expansion of Your plenary portion. Creation, maintenance, and annihilation of this cosmic manifestation are being effected only by Your plenary portion. I am, therefore, taking shelter of You without any reservation."\*

## Text 147

atra kārīkāḥ

yasyāṁśaḥ puruṣas tasya  
syād aṁśaḥ prakṛtis tu sā  
tasya aṁśā guṇās teṣāṁ  
bhāgenāsyodbhavādayaḥ

atra-in this connection; karikaḥ-the explanation may be given; yasya- of whom; amsaḥ-part; purusaḥ-the purusa-avatra; tasya-of whom; syat-is; amsaḥ-the part; prakṛtiḥ-material nature; tu-also; sa-that; tasya-of material nature; amsaḥ-the part; guṇaḥ-the three modes of material nature; tesam-of them; bhagena-by a part; asya-of that; udbhava-creation of the cosmic manifestation; adayaḥ-beginning with.

## Explanation

The puruṣa-avatāra is a part (amśa) of Lord Kṛṣṇa. Material nature is a part of the puruṣa-avatāra. The modes are parts of material nature. Creation and other material actions are parts of the modes.

## Text 148

kiṁ ca tatraiva

nārāyaṇas tvam na hi sarva-dehinām  
ātmāsy adhīśākhila-loka-sāksi  
nārāyaṇo 'ṅgam nara-bhū jalāyanat  
tac cāpi satyam na tavaiva māyā

kim ca-furthermore; tatra-in the Śrīmad-Bhāgavatam; eva-certainly; nārāyaṇaḥ-the Supreme Lord Nārāyaṇa; tvam-You; na- not, hi-whether; sarva-of all; dehinām-embodied living beings; ātmā-the Supersoul; asi-You are; adhīśa-O supreme controller; akhila-of all; loka-planets; sāksi-the witness; nārāyaṇaḥ-Lord Śrī Nārāyaṇa; aṅgam-the expanded plenary portion; nara-from the Supreme Personality; bhū- originating; jala-of the water; ayanāt-because of being the manifesting source; tat-that (expansion); ca-and; api-indeed; satyam-true; na-not; tava-Your; eva-at all; māyā-illusory energy; iti-thus.

Also, in the same scripture (Śrīmad-Bhāgavatam 10.14.14):

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Nārāyaṇa? Nārāyaṇa refers to one whose abode is in the water born from Nara (Garbhodakaśāyī Viṣṇu), and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā."\*

## Text 149

atra kārīkāḥ

jagat-trayeti padyena  
śrī-nārāyaṇatām vadan  
kṛṣṇasyātha svayam kṛṣṭvā  
paramaiśvaryam adbhutam

paryaptājāṇḍa-niyutam

svayam bhīti-bharākulaḥ  
nārāyaṇas tvam nety āha  
sāpartādha ivātma-bhūḥ

atra-in this connection; karikaḥ-the explanation may be given; jagat-tray iti  
padyena-in the Śrīmad-Bhāgavatam 10.14. ; sri-narayanatam-the position of Lord  
Nārāyaṇa; vadan-describing; kṛsnasya-of Kṛṣṇa; atha-now; svayam-personally;  
dr̥stva-having seen; parama-supreme; aisvaryam-power and opulence; adbhutam-  
astonishing; paryapta-complete; aja-anda-material universes; niyutam-millions;  
svayam-personally; bhīti-bhara-with great fear; akulaḥ-afflicted; narayanaḥ-Lord  
Nārāyaṇa; tvam-You; na-are not; iti-thus; āha-he said; sa-aparadhaḥ-an offender;  
iva-as; atma-bhūḥ-Brahma.

### Explanation

In Śrīmad-Bhāgavatam 10.14.13 Brahmā addressed Kṛṣṇa as Nārāyaṇa.  
However, after Brahmā saw Lord Kṛṣṇa's astonishing opulence, and also after  
seeing that Kṛṣṇa is the source of millions of material universes, Brahmā became  
afraid, considering he had committed an offense, and he proclaimed "Are You not  
Nārāyaṇa".

### Texts 150 and 151

sa adhīśety ajāṇḍaughā-  
sthitāntaryāmi-pūruṣaḥ  
īśas tebhya 'dhiko 'dhīśo  
hi yataḥ sarva-deninām

samaṣṭīnām sa-vaikuṇṭha-  
jīvānām tvam prakāśakaḥ  
teṣām akhila-lokānām  
sākṣī draṣṭāpy asi svayam

ato yo nara-bhū-nīrā-  
yanān nārāyaṇaḥ smṛtaḥ  
sa te 'ṅgam aṁśaḥ pūrṇasya  
cin-maya-śakti-vaibhavaḥ  
catuṣpadikam aiśvaryaṁ  
tava tasya tu pādikam

saḥ-He; adhisa-O Lord; iti-thus; aja-anda-ogha-in the multitude of material  
universe; sthita-situated; antaryami-puruṣaḥ-the all-pervading Supersoul; iśaḥ-the  
masters; tebhyaḥ-to them; adhikaḥ-superior; adhisaḥ-known as "adhisa"; hi-  
certainly; yataḥ-from whom; sarva-dehinam-of all conditioned souls confined to



material bodies; samastinam-of the aggregates; sa-with; vaikuntha-jivanam-the residents of th Vaikuntha spiritual world; tvam-You; prakasakaḥ-the cretor; tesam-of them; akhila-lokanam-of all planets and all living entities; saksi drasta-the witness; api-even; asi-You are; svayam-personally; ataḥ-therefore; yaḥ-who; nara-of Nara; bhu-born; nira-in the water; ayanat-due to the place of refuge; narayanaḥ-Lord Nārāyaṇa; smrtaḥ-are known as; saḥ-He; tu-Your; angam amsaḥ-plenary portion; purnasya-of the perfect and complete Lord; cit-spiritual; maya-and material; sakti-vaibhavaḥ-with the potendies; catuspadikam-in four quarters; aisvaryam-opulence; tava-of You; tasya-of Him; tu-but; padikam-one fourth.

By addressing Lord Kṛṣṇa as "adhīśa (Lord of Lords)" Brahmā affirmed that Lord Kṛṣṇa is superior to the innumerable expansions of Kṣīrodakaśāyī Viṣṇu who are also Lords of the creation, and who are all-pervading within the material universe. By addressing Lord Kṛṣṇa as "sarva-dehinām ātmā (everyone's dearest life)", Brahmā affirmed that Lord Kṛṣṇa is the Supreme father of all conditioned souls confined to material bodies within the material world, and that He is also the father of all the liberated residents of the Vaikuṇṭha spiritual world. By addressing Lord Kṛṣṇa as "akhila-loka-sākṣī (the witness who observes the actions of all living entities)", Brahmā affirmed that Lord Kṛṣṇa sees everything. By speaking the words "nara-bhū-jalāyanāt (because of having His abode in the water born from Garbhodakaśāyī Viṣṇu)" Brahmā explained the derivation of the word "nārāyaṇa". By speaking the words "nārāyaṇo 'ngam (Lord Nārāyaṇa is Your plenary portion)", Brahmā affirmed that Lord Nārāyaṇa is an expansion of Lord Kṛṣṇa. At the end of this verse Brahmā refers to "māyā", the Lord's illusory energy. We may note here that the spiritual world constitutes three fourths of the Lord's opulence. Only one fourth of the Lord's potency is taken up by the material energy.

## Text 152

ñviṣṭabhyāham idam kṛtsnam  
ekāṁśena"ti te vacaḥ  
tac cāmsatvam bhavet satyam  
viraḍvan na tu māyikam

vistabhya-entire; aham-I; idam-this; kṛtsnam-all manifestations; eka-one; amsena-part; sthithaḥ-situated; jagat-in the universe; iti-thus; te-Your; vacaḥ-statement; tat-therefore; ca-also; amsatvam- position of a plenary expansion; bhavet-is; satyam-true; virat-vat-like the Universal Form; na-not; tu-but; mayikam-constructed of material energy.

O Lord, in Bhagavad-gītā (10.42) You said:

"With a single fragment of Myself I pervade and support this entire universe."

The forms of the puruṣa-avatāras are spiritual. They are not manifestations of the material energy, as Universal Form is.

### Text 153

śrī-brahma-saṁhitāyām

ñyasyaika-niśvasita-kālam athāvalambya  
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ  
viṣṇur mahān sa iha yasya kalā-viśeṣo  
govindam ādi-puruṣam tam aham bhajāmi" iti

sri-brahma-samhitayam-in the Brahma-samhita; yasya-whose; eka-one; sinvasita-of breath; kalam-time-atha-thus; avalambya-taking shelter of; jivanti-live; loma-vilajāḥ-grown from the hair holes; jagat-anda-nathaḥ- the masters of the universes (the Brahmas); visnuh mahan-the Supreme Lord Maha-visnu; saḥ-that; iha-here; yasya-whose; kala-visesaḥ-particular plenary portion or expansion; govindam-Lord Govinda;; adi-purusam-the original person; tam-Him; aham-I; bhajami-worship; iti-thus.

In Brahma-saṁhitā (5.48):

"The Brahmās and other lords of the mundane worlds appear from the pores of the Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Mahā-Viṣṇu is a portion of His plenary portion."\*

### Text 154

ataḥ puruṣa evāśya  
kṛṣṇasyāṁśo bhaved yadi  
tad-vilāśas tu nitaram  
bhavet kṣīrābdhi-nāyakaḥ

ataḥ-therefore; purusaḥ-the purusa-avatāra; eva-certainly; asya-of HIm; krsnasya-Lord Kṛṣṇa; amsaḥ-plenary portion; bhavet-is; yadi-if; tat-of Him; vilasaḥ-pastime incarnation; tu-certainly; nitram-indeed; bhavet-is; ksira-abdhi-nayakaḥ-Kṣīrodakaśāyī Viṣṇu.

If the puruṣa-avatāra is an expansion of Lord Kṛṣṇa, then Kṣīrodakaśāyī Viṣṇu must be a pastime-incarnation of Lord Kṛṣṇa.

### Text 155

nanu dvitīya-skandhe tu  
yo 'vatīrṇo yadoḥ kule  
kiṁ vidhātrā sa hi sita-  
kṛṣṇa-keśātayoditaḥ

nanu-is it not so?; dvitiya-skandhe-in the second Canto of Śrīmad-Bhāgavatam;  
tu-but; yaḥ-He who; avatīrṇaḥ-incarnated; yadoḥ-of Maharaja Yadu; kule-in the  
family; kiṁ-how is it?; vidhātra-by the cause; saḥ-He; hi-certainly; sita-as a white;  
kṛṣṇa-and black; keśataya-hair of Lord Viṣṇu; uditaḥ-is described.

Here someone may object: Is it not so that (Kṛṣṇa and Balarāma), who appeared  
in the Yadu dynasty, are incarnations of a black and white hair of Lord Viṣṇu. This  
is clearly described in Śrīmad-Bhāgavatam (2.7.26):

#### Text 156

ñbhūmeḥ suretara-varūtha-vimarditāyāḥ  
kleśa-vyayāya kalayā sita-kṛṣṇa-keśaḥ  
jātaḥ karśyati janānupalakṣya-mārgaḥ  
karmāṇi cātma-mahimopanibandhanāni"

bhumeḥ-of the entire world; sura-itara-other than godly persons; varutha-  
soliders; vimarditayaḥ-distressed by the burden; kleśa-miseries; vyayaya-for the  
matter of diminishing; kalaya-along with His plenary expansion; sita-kṛṣṇa-black  
and white; keśaḥ-hairs; jātaḥ-having appeared; karśyati-would act; jana-people in  
general; anupalakṣya-rarely to be seen; mārgaḥ-path; karmani-activities; ca-aslo;  
atma-mahima-glories of the Lord Himself; upanibandhanani-in relation to.

"When the world is overburdened by the fighting strength of kings who have  
no faith in God, just to diminish the distress of the world, a black and white hair  
of the Lord incarnate on the earth. To expand His transcendental glories the Lord  
acts extraordinarily. No one can properly estimate how great He is."

#### Text 157

maivam bhoḥ śrūyatām asya  
padyasyārtho vidhīyate  
kalayā śilpa-naipūṇya-  
viśeṣa-vidhinā sitaḥ

baddhaḥ kṛṣṇa ati-śyāmaḥ  
keśo yeneṭi vigrahaḥ

sa evety asya vaidagdhi-  
viśeṣotkarṣa īritaḥ

ma-not; evam-in this way; sruyatam-should be heard; asya-of this; padyasya-verse; arthaḥ-the meaning; vidhiyate-is now given; kalaya-the word "kalaya"; silpa-naipunya-vidhina-means "with great artistry"; sitaḥ-the word "sita"; baddhaḥ-means "bound"; krsnaḥ-the word "krsna"; ati-syamaḥ-means "very dark"; keśaḥ-hair; yena-by which; iti-thus; vigrahaḥ-the form; saḥ-He; eva-certainly; iti-thus; asya-of Him; vaidagdhi-artistry; visesa-specific; utkarsaḥ-excellence; iritaḥ-is described.

(To this objection I reply:) O, don't interpret this verse in that way. Please listen and I will now give the proper interpretation of the verse. The word "kalayā" means {sy 168}with great artistry", "sita" means "bound", and "kṛṣṇa" means "very dark". The compound word "sita-Kṛṣṇa-keśa" means "He whose beautiful black hair is neatly tied". The word "kalayā" indicates that Lord Kṛṣṇa was the most expert of all artists.

Note: The entire verse may then be interpreted in the following way:

"When the world is overburdened by the fighting strength of kings who have no faith in God, the Lord, just to diminish the distress of the world, descends in His original form, with beautiful black hair neatly tied on His head. The Lord is the most expert of all artists, and just to expand His transcendental glories, He performs many graceful and extraordinary pastimes. No one can properly estimate how great He is."

## Text 158

kim vā yaḥ klayāṁśena  
syāt sita-śyāma-keśakaḥ  
sa evātrāvatīrṇo 'bhūt  
śrī-līlā-puruṣottamaḥ

kim va-or; yaḥ-who; kalaya-the word "kalaya"; amsena-means "with His plenary portion; syat-may be; sita-with beautiful; syama-black; kesakaḥ-hair; saḥ-He; eva-certainly; avatirnaḥ-descended; abhut-was; sri-lila-purusa-uttamaḥ-the Supreme Person who performed pastimes appearing like a human being.

The word "kalayā" may also be interpreted to mean "with His plenary portion". If this meaning is accepted the verse may be interpreted in the following way:

"Lord Kṛṣṇa, the Supreme performer of pastimes, has beautiful black hair. He

descended to the material world, accompanied by His plenary portion (kalayā)."

#### Text 159

kim ca

mārkaṇḍeyena vajrāya  
viṣṇu-dharmottare sphutām  
layābdhi-stho 'niruddho 'yam  
pitā ta iti kīrtitam

kim ca-furthermore; markandeyena-by Markandeya Muni; vajraya-to Maharaja Vajra; visnu-dharma-uttare-in the Visnu-dharmottara Purana; sphutam-clearly; laya-of devastation; abdhi-on the ocean; sthaḥ- situated; aniruddhaḥ-Lord Aniruddha; ayam-He; pita-the father; te-of you; iti-thus; kirtitam-glorified.

In the Viṣṇu-dharmottara Purāṇa Mārkaṇḍya Muni describes to Mahārāja Vajra (the king's) father, Aniruddha, who appears on the ocean of devastation:

#### Text 160

atra vajra-praśnaḥ

ñkas tv asau bāla-rūpeṇa  
kalpānteṣu punaḥ punaḥ  
dṛṣṭo yo na tvayā jñātas  
tatra kautuhalaṁ mama"

atra-in this connection; vajra-of Maharaja Vajra; prasnaḥ-the question; kaḥ-who?; tu-indeed; asau-is he; bala-rupena-in the form of a child; kalpa-of the kalpa; antesu-at the conclusions; punaḥ punaḥ-again and again; drstaḥ-is seen; yaḥ-who; na-not; tvaya-by you; jnataḥ-known; tatra-in this matter; kautuhalam-curiosity; mama-my.

Vajra's question:

"Who is the person in the form of a child that again and again you see at each millenium's end? I do not know, and I am very eager to know."

#### Texts 161 and 162

śrī-mārkaṇḍeyottaram

ñbhūyo bhūyas tv asau dr̥ṣṭo  
mayā devo jagat-patiḥ  
kalpa-kṣayeṇa vijñataḥ  
sa māyā-mohitena vai

kalpa-kṣaye vyatīte tu  
taṁ devaṁ prapitāmahāt  
aniruddhaṁ vijānāmi  
pitaraṁ te jagat-patim" iti

sri-markandeya-of Markandeya Muni; uttaram-the reply; ca-aslo; bhuyaḥ-again; bhuyaḥ-and again; tu-indeed; asau-He; dr̥ṣṭaḥ-is seen; maya-by me; devaḥ-the Supreme Lord; jagat-= of the universe; patiḥ-the master; kalpa-of hte kalpa; ksayena-with the termination; vijñataḥ-understood; saḥ-He; maya-by illusory potency; mohitena-bewildered; vai-certainly; kalpa-ksaye-at the end of the kalpa; vyatite-elapsed; tu-indeed; taṁ-Him; devaṁ-the Supreme Lord; prapitamahat-from your grandfather, Lord Kṛṣṇa; aniruddhaṁ-Aniruddha; vijānāmi-I know; pitaram-father; te-your; jagat-of the universe; patim-the master; iti-thus.

Śrī Mārkaṇḍeya Muni's reply:

"Again and again I saw the Supreme Lord, the master of the universes. Still, as the kalpa was being destroyed I was bewildered by māyā, and I could not understand who He was. When the kalpa's destruction had passed, I could understand that He was Your father, Aniruddha, the master of the universes, and that He was an avatāra manifested from your grandfather, Lord Kṛṣṇa."

Texts 163 and 164

atra kārīkā

anyathā muni-varyo 'yam  
avadiṣyad idaṁ tadā  
taṁ śrī-kṛṣṇaṁ vijānāmi  
prāpitāmaham eva te

ataḥ keśavatāratva-  
-bhramo 'py ārāt parāhataḥ

atra-in this connection; karika-the explanation; anyatha-otherwise; muni-of sages; varyaḥ-the best; ayam-he; avadiṣyat-would have said; idaṁ-this; tada-then;

tam-HIm; sri-krsnam-Sri Kṛṣṇa; vijanami-I know; prapitamaham-the grandfather;  
eva-certainly; te-of You; ataḥ-from this; kesa-of a hair; avatāra-the incarnation;  
bhramaḥ-the mistake; api-even; arat-far away; parahataḥ-is thrown.

### Explanation

Had it been otherwise (in other words, had it been that Lord Kṛṣṇa is an avatāra of Kṣīrodakaśāyī Viṣṇu), then the best of sages would have said "taṁ śrī-kṛṣṇaṁ vijānāmi prapitāmahaṁ" (I know that Your grandfather is Lord Kṛṣṇa). In this way the mistaken idea (that Lord Kṛṣṇa is) an avatāra of (Lord Viṣṇu's) hair is refuted.

Note: What He did say was "prapitāmahāt" (Aniruddha is an avatāra manifested from your grandfather, Lord Kṛṣṇa).

### Text 165

nanv astu puruṣādibhyaḥ  
śraiṣṭhyam tasyāgha-vidviṣaḥ  
kintu śrī-vāsudevo 'tra  
sarvaiśvarya-niṣevitaḥ  
tri-pṭ-pāda-vibhūtyoś ca  
nānā-rūpa iva sthitaḥ

unmīlad-bala-mārtaṇḍa-  
parārdha-madhura-dyutiḥ  
kvacin nava-ghana-śyāmaḥ  
kvacij jambunada-prabhaḥ

mahā-vaikuṇṭha-nāthasya  
vilāsatvena viśrutaḥ  
paramātmā bala-jñāna-  
vīrya-tejobhir anvitaḥ

nanu astu-is it not so?; purusa-adibhyaḥ-of the purusa-avatāras and other incanations; sraisthyam-the superior position;l tasya-of Him; agha-vidviṣaḥ-Lord Kṛṣṇa, the enemy of Aghasura; kintu-howeve; sri-vasudevaḥ-Lord Vasudeva; atra-in this connection; sarva-by all; aisvarya-powers and opulences; nisevitaḥ-adorned; tri-pat-in the spiritual world (three-quarters of the entire creation); pada-vibhutyoh-and the material world (one quarter of the entire creation); nana-in various; rupaḥ-forms; iva-as it were; sthitaḥ-situated; unmilat-bala-martanda-of rising suns; parardha-millions; madhura-charming; dyutiḥ-luster; kvacit-sometimes; nava-of a fresh; ghana-rain-cloud; syamaḥ-with the dark complexion; kvacit-sometime; jambunada-of gold; prabhaḥ-with the luster; maha-vaikuntha-of the spiritual world of Vaikuntha; nathasya-of the master; vilasatvena-as a pastime incarnation; visrutaḥ-clebrated; parama-atma-the Supreme Personality of Godhead;

bala-with strength; jnana-knowledge; virya-power; tejobhiḥ-and splendor; anvitaḥ-endowed.

Here someone may object: Is it not so that although Lord Kṛṣṇa may be superior to the puruṣa-avatāras, Lord Vāsudeva, who is served by all opulences, who appears in many forms in the spiritual world of three quarters of the Lord's opulence, whose charming splendor is more glorious than billions of rising suns, who is sometimes dark as a new raincloud and sometimes splendid as gold, who is famous as a vilāsa-avatāra of Lord Mahā-Vaikuṇṭha-nātha, who is the Supersoul, and who is endowed with strength, knowledge, heroism, and glory, is superior to Him?

Note: The imaginary objector's argument continues until Text 178. In Text 179 Śrīla Rūpa Gosvāmī begins his reply.

### Text 166

mahāvasthākhyayā khyātām  
yad vyūhānām catuṣṭayam  
tasyādyo 'yam tathopāśyaś  
citte tad-adhidaivatām  
tathā viśuddha-sattvasya  
yaś cādhiṣṭhānam ucyate

maha-avastha-akhyaya-by the name "maha-avastha"; khyatam-celebrated; yat-which; vyuhamam-catustayam-the catur-vyuha; tasya-of that; adyah-the origin; ayam-He; tatha-in that way; upasyah-worshippable; citte-within the consciousness; tat-of that; adhidaivatam-the predominating deity; tatha-in the same way; visuddha-sattvasya-of the state of pure goodness; yah-who; adhistanam-authority; ucyate-is said.

The catur-vyūha expansions (Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha) are collectively known by the name "mahā-avasthā" (the most important form of the Lord). The first of Them (Lord Vāsudeva) is supremely worshipable. He is said to be the controlling Deity of consciousness and the origin of pure goodness.

### Text 167

nijāṁśo yasya hagavān  
śrī-saṅkarṣaṇa īśyate  
yas tu saṅkarṣaṇo vyūho  
dvitīya iti sammataḥ  
jīvaś ca syāt sarva-jīva-



prādurbhāvāspadatvataḥ

nija-own; amsah-plenary portion; yasya-of whom; bhagavan-Lord; sri-Saṅkarṣaṇa-Saṅkarṣaṇa; isyate-is considered; yah-who; tu- certainly; Saṅkarṣaṇah-Saṅkarṣaṇa; vyuhah-in the catur-vyūha; dvitīyah-the second; iti-thus; smmatah-is considered; jivah-known as "jīva"; ca-also; syat-may be; sarva-of all; jiva-the living entities; prādurbhava-of the manifestation; aspadatvataḥ-because of being the reservoir.

Śrī Saṅkarṣaṇa is considered His amśa-avatāra. Saṅkarṣaṇa is the second member of the catur-vyūha. He known by the name "jīva" because He is the birthplace of all the jīvas (living entities).

### Text 168

pūrṇa-śārada-śubhrāmśu-  
parārdha-madhura-dyutiḥ  
upāśyo 'yam ahaṅkāre  
śeṣa-nyasta-nijāmśakaḥ

smarārāter adharmasya  
sarpāntaka-sura-dviśām  
antaryāmitvam āsthāya  
jagat-saṁhāra-kāraḥ

purna-of a full; sarada-autumn moon; subhra-splendid; amsu-effulgence; parardha-millions; madhura-with charming; dyutiḥ-effulgence; upasyah-worshippable; ayam-He; sesa-Ananta Sesa; nyasta-placed; nija-His own; amsakah-plenary portion; smara-arateḥ-of Lord Śiva, the enemy of cupid; adharmasya-of impiety; sarpa-of snakes; antaka-death; sura-dviśam-and of the demons; antaryāmitvam-the post of Supersoul; āsthaya-having established; jagat-of the universe; saṁhāra-the dissolution; harakah-effecting.

His bodily luster is sweeter than many billions of full autumn moons. He is the worshipable Deity of false-ego. Ananta Śeṣa is His amśa-avatāra. As the Supersoul in the hearts of Lord Śiva, impiety, snakes, death, and the community of demons, He is the cause of the universe's dissolution.

### Text 169

vyūhas tṛtīyaḥ pradyumno  
vilāso yasya viśrutaḥ  
taḥ pradyumno buddhi-tattve

buddhimadbhir upāsyate

stuvatya ca śriyā devyā  
niśevyata ilavṛte  
śuddha-jambunada-prākhyah  
kvacin nīla-ghana-cchaviḥ

nidanam viśva-sargasya  
kāma-nyasta-nijāmśakah  
vidheḥ prajāpatinām ca  
rāginām ca smarasya ca  
antaryāmitvam āpannah  
sargam samyāk karoty asau

vyuhah-in the catur-vyuha; trityah-the third member; pradyumnah-Lord Pradyumna; vilasah-pastime incarnation; yasya-of Lord Saṅkarṣaṇa; visrutah-celebrated; yah-who; pradyumnah-Lord Pradyumna; buddhi-of intelligence; tattve-in the principle; buddhimadbhih-by those who are intelligent; upasyate-is worshipped; stuvatyah-offered prayers; sriya-by Laksmi; devya-the goddess; nisevyate-is serve; ilavṛte-on the earth planet; suddha-pure; jambunada-of gold; prakhyah-with the splendor; kvacit-sometimes; nīla-of a dark; ghana-monsoon cloud; chaviḥ-with the splendor; nidanam-the cause; viśva-of the universe; sargasya-of the creation; kama-cupid; nyasta-place; nija-own; amsakah-part and parcel; vidheh-of Brahma; prajapatinam-of the Prajapatis; ca-and; raginam-of the conditioned souls who are attached to sense-gratification; ca-and; smarasya-of cupid; ca-and; antaryāmitvam-the internal controller; āpannah-attaining; sargam-the creation; samyak-complete; karoti-creates; asau-He.

Lord Pradyumna is the third member of the catur-vyūha. He is a vilāsa-avatāra of Lord Saṅkarṣaṇa. He is the Deity of intelligence, and He is worshipped by the intelligent. He served by goddess Lakṣmī, who recites prayers in Ilāvṛta-varṣa. He is said sometimes to be the color of pure gold and sometimes He is splendid as a dark cloud. He is the cause of the universe's creation. Kāmadeva is His aṁsa-avatāra. As the Supersoul of Brahmā, the prajāpatis, Kāmadeva, and those attached to sense-gratification, He creates everything.

## Text 170

vyūhas tūryo 'niruddhākhyo  
vilāso yasya śaśyate  
yo 'niruddho manas-tattve  
manīśibhir upāsyate

nīla-jīmuṭa-saṅkāśo  
viśva-rakṣaṇa-tat-parah

dharmasyāyaṁ manūnāṁ ca  
devānāṁ bhū-bhujāṁ tathā  
antaryāmitvam āsthāya  
kurute jagataḥ sthitim

vyuhah-in the catur-vyuha; turyah-the fourth member; aniruddha-Aniruddha; akhyah-named; vilasah-pastime incarnation; yasya-of Lord Pradyumna; sasyate-is glorified; yah-who; aniruddhah-Aniruddha; manah-of the mind; tattve-in the principle; manisibhih-by the learned philosophers; upasyate-is worshipped; nila-dark; jimuta-cloud; sankasah-appearance; visva-of the universe; raksana-to the protection; tat-parah-devoted; dharmasya-of piety; ayam-He; manunam-of the Manus; ca-also; devanam-of the demigods; bhu-bhujam-of the kings; tatha-in the same way; antaryamitvam-the post of internal controller; asthaya-accepting; kurute-performs; jagatah-of the universe; sthitim-maintenance.

Lord Aniruddha is the fourth member of the catur-vyūha. He is said to be an aṁśa-avatāra of Lord Pradyumna. Lord Aniruddha is the Deity of the mind, and He is worshiped by the philosophers. He is the color of a dark cloud. He carefully protects the universe. As the Supersoul of piety, the Manus, the demigods, and the earthly kings, He maintains the universe.

#### Text 171

mokṣa-dharme tu manasaḥ  
syāt pradyumno 'dhidaivatam  
aniruddhas tv ahaṅkāra-  
syeti tatraiva kīrtitam

moksa-dharme-in th Moksa-dharma; tu-but; manasah-of the mind; syat-is; Pradyumnah-Lord Pradyumna; adhidaivatam-predominating deity; aniruddhah-Aniruddha; tu-but; anakarasya-of false-ego; iti-thus; tatra- there; eva-certainly; kirititam-glorified.

In the Mokṣa-dharma it is said that Lord Pradyumna is the Deity of mind, and Lord Aniruddha is the Deity of false-ego.

#### Text 172

sarveṣāṁ pañcarātrāṇāṁ  
apy eṣā prakriyā matā

sarvesam-of all; pancaratranam-the Pancaratras; api-also; esah-these; prakriya-same explanation; mata-is considered.

This explanation is corroborated by all the Pa{.sy 241}carātra-śāstras.

### Text 173

pādme tu parama-vyomnaḥ  
pūrvādye dik-catuṣṭaye  
vāsudevādayo vyūhās  
catvāraḥ kathitaḥ kramāt

padme-in the Padma Purana; tu-but; parama-vyomnaḥ-of the soiritual sky;  
purva-with the east; adye-beginning; dik-directions; catustaye-in the four;  
vasudeva-with Vāsudeva; adayah-beginning; vyuhah catuvarah-the catur-vyuha  
expansions; kathitah-are described; kramat-in sequence.

In Padma Purāṇa it is said that the catur-vyūha expansions, which begin with Lord Vāsudeva, preside over the four directions of the spiritual world.

### Text 174

tathā pada-vibhūtau ca  
nivasanti kramād ime  
jalāvṛti-stha-vaikuṇṭha  
sthita-devavatī-pure

satyordhe vaiṣṇave loke  
nityākhye dvārakā-pure  
śuddhodād uttare śveta-  
dvīpe cairāvatī-pure  
kṣīrāmbudhi-sthitānanta-  
kroḍa-paryāṅka-dhāmani

tatha-in the same way; pada-vibhūtau-in the material world (one fourth of hte  
creation); ca-also; nivasanti-reside; kramat-in succrssion; ime- the catur-vyuha  
expansions; jala-by water; avṛti-surrounded; stha- situated; vaikuntha-spiritual  
planet; sthita-situated; devavati-pure-in the city of Devavati; satya-Satyaloḥa;  
urdhe-above; vaisnave-of Lord Viṣṇu; loke-in the planet; nitya-akhye-known as  
eternal;l dvaraka-pure; in the city of Dvaraka; suddha-udat-the pure ocean; uttare-  
above; svetadvīpe-in Svetadvīpa; ca-also; airavati-pure-in the city of Airavata;  
ksirap-of milk; ambudhi-in the ocean; sthita-situated; ananta- of Ananta Sesa;  
kroda-on the chest; paryāṅka-couch; dhāmani-on the abode.

They also reside in the material world. (Lord Vāsudeva) resides in the city of Devavatī in Jalāvṛti Vaikuṇṭha, (Lord Saṅkarṣaṇa) resides in the city of Dvārakā in Viṣṇuloka above Satyaloka, (Lord Pradyumna) resides in the city of Airāvātī in Śvetadvīpa north of the pure ocean, and (Lord Aniruddha) resides on the couch of Ananta's lap in the ocean of milk.

### Text 175

sātvatīye kvacit tantre  
nava vyūhāḥ prakīrtitāḥ  
catvāro vāsudevādyā  
nārāyaṇe-nṛsimhakau

hayagrīvo mahā-kroḍo  
brahmā ceti navoditāḥ  
tatra brahmā tu vijñeyah  
pūrvokta-vidhayā hariḥ

satvatiye kvacit tantre-in the Satvat-tantr; nava-nine; vyuhah- expansions; prakirtitah-described; catvarah-four; vasudeva-adyah- beginning with Vāsudeva; narayana-Lord Nārāyaṇa; nrsimhakau-and Nṛsimha; hayagrivah-Hayagriva; maha-krodah-Varaha; brahma-Brahma; ca- also; iti-thus; nava-nine; uditah-named; tatra-among them; brahma- Brahma; tu-but; vijneyah-should be understood; purva-as previously; ukta- said; vidhaya-of the kind; harih-Lord Hari.

The Sātvata-tantra describes nine vyūha expansions of the Personality of Godhead as: 1. Vāsudeva, 2. Saṅkarṣaṇa, 3. Pradyumna, 4. Aniruddha, 5. Nārāyaṇa, 6. Nṛsimha 7. Hayagrīva 8. Varāha, and 9. Brahmā. The Brahmā mentioned here should be understood to be the previously described avatāra of Lord Hari.

### Text 176

kintu vyūhās tu catvāro  
rājad-bhūja-catuṣṭayāḥ  
ajasra-paramaiśvarya-  
maryādā-paribhūṣitāḥ

kintu-however; vyuhah-the expansions; tu-but; catvarah-four; rajat-manifesting; bhuja-arms; catustayah-four; ajasra-eternal; parama-transcendental; ausvarya-opulences; maryada-with the limit; paribhusitah- decorated.

However, the catur-vyūhas (Vāsudeva, Saṅkarṣaṇa, Pradyumna, and

Aniruddha), who have four splendid arms and are decorated with eternal and limitless transcendental opulences, are the best.

#### Text 177

atrāpi vāsudevo 'yaṁ  
sampūrṇānanda-samplavaḥ  
aiśvaryādaḥ nirviśeṣaḥ  
parama-vyoma-nāyakāt  
adyānām api sarveśām  
ādi-bhūtaḥ suparvaṇām

atra-amonf them; api-also; vasudevah-Vāsudeva; ayam-He; sampurna- complete; ananda-of bliss; samplavaḥ-inundation; aisvarya-adau-in the matter of all kinds of opulences; nirvisesah-not different; parama-vyoma-nayakat-than Lord Nārāyaṇa, the master of Vaikuntha; adyanam- transcendental; api-even; sarvesam-of all; adibhutaḥ-most important; suparvanam-of deities.

Lord Vāsudeva is flooded with perfect transcendental bliss. His opulences have no limit. Because He is the ruler of the spiritual sky He is the first of all transcendental Deities.

#### Text 178

ity āśaṅke sa evāyaṁ  
kṛṣṇākhyāḥ sann avātarāt  
vāsudevatayā yasmāt  
sarvartraiṣa su-viśrutaḥ

iti-thus; asanke-I doubt; sah-He; eva-certainly; ayam-He; kṛṣṇa-Kṛṣṇa; akhyah-named; san-being so; avatarat-incarnated; vasudevatasya-as an incarnation of Vāsudeva; yasmāt-because; sarvatra-in all places in the Vedic literature; esah-He; su-visrutaḥ-is famous by the name Vasudeva.

Therefore I think the person named Kṛṣṇa who descended (to the material world) was an avatāra of Lord Vāsudeva for this is explained in all scriptures.

Note: The opponent ends His argument here. Śrīla Rūpa Gosvāmi begins his reply in the next text.

### Text 179

*naivam yuktaḥ śṛṇu tataḥ  
samādhānam vidhīyate  
ādyā-vyūhaḥ api śreṣṭhaḥ  
kathyate devakī-sutaḥ*

*na*—not; *evam*—in this way; *yuktaḥ*—logical; *tataḥ*—therefore; *samadhanam*—reply; *vidhiyate*—is given; *adya-vyuhāt*—than Lord Vāsudeva, the original member of the catur-vyuha; *api*—even; *sreṣṭhaḥ*—better; *kathate*—is described; *devakī-sutaḥ*—Lord Kṛṣṇa, the son of Devakī.

That is not logical. Please listen. The answer (to your objection) is now given. Lord Kṛṣṇa, the son of Devakī, is said to be superior to Lord Vāsudeva.

### Text 180

*tathā ca śrī-prathame*

*"ete cāmśa-kalāḥ puṁsaḥ  
kṛṣṇās tu bhagavān svayam" iti*

*tatha*—in that way; *ca*—also; *sri-prathame*—in the First Canto of Śrīmad-Bhāgavatam; *ete*—all these; *ca*—and; *amśa*—plenary portions; *kalāḥ*—portions of the plenary portions; *puṁsaḥ*—of the Supreme; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—but; *bhagavān*—the Personality of Godhead; *svayam*—in person.

In Śrīmad-Bhāgavatam (1.3.28):

"All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead."\*

### Text 181

*atra kārīke*

*pum-nāmnāḥ puruṣasyaite*

śrī-varāharṣabhādayaḥ  
amśā atrāvatārāḥ syūḥ  
kumārādyāḥ kalā matāḥ

tu-bhinnopakrame kṛṣṇo  
bhagavān puruṣottamaḥ  
svayam ity apayātasya  
vāsudevāvatāratā

*atra*—of this verse; *karīke*—the explanation; *pum-namnah*—of the word "pum"; *purusasya*—of the puruṣa-avatara; *sri-varaha*—Varaha; *rsabha*—and Rsabha; *adayaḥ*—beginning with; *amsaḥ*—portions; *atra*—here; *avatarah*—incarnations; *syuh*—are; *kumara*—the Four Kumaras; *adyah*—beginning with; *kalah*—portions of the portions; *matāḥ*—are considered; *tu*—the word "tu"; *bhinna-upakrame*—meaning "different"; *kṛṣṇah*—Kṛṣṇa; *bhagavan*—the Supreme Lord; *puruṣa-uttamah*—the Supreme Person; *svayam iti*—the word "svayam"; *apayate*—rejected; *asya*—of Lord Kṛṣṇa; *vasudeva*—of Vāsudeva; *avatarata*—the position as an incarnation.

## Explanation

Here the word "pumsaḥ" means "of the puruṣa-avatāra", "amśāḥ" means "the avatāras headed by Varāha and Ṛṣabhadeva", "kalāḥ" means "the avatāras headed by the Kumāras", "tu (but)" distinguishes Lord Kṛṣṇa from these other forms of the Godhead, {sy 168}bhagavan" means the Supreme Personality of Godhead, and {sy 168}svayam (personally)" refutes the idea that Kṛṣṇa is an avatāra of Vāsudeva.

## Text 182

śrī-daśame caivam evoktam

"asyāpi deva vapuṣo mad-anugrahasya  
svecchāmayasya na tu bhūtamayasya ko 'pi  
neṣe mahi tv avastitum manasāntareṇa  
sākṣāt tavaiva kim utātma-sukhānubhūteḥ" iti

*sri-dasame*—in the Tenth Canto of Śrīmad-Bhāgavatam; *ca*—also; *evam*—in this way; *eva*—certainly; *uktam*—it is said; *asya*—of this; *api*—indeed; *deva*—O my Lord; *vapusah*—this form which appears just like a little child; *mat-anugrahasya*—merciful to me; *sva-icchamayasya*—which appears to fulfill the desires of the devotees; *na*—not; *tu*—but; *bhutamayasya*—composed of material elements; *kaḥ*—Brahma—*api*—although I am; *na*—not; *ise*—I am able; *l mahi*—the transcendental potencies; *tu*—indeed; *avastitum*—to ascertain; *manasa*—by my mind; *antarena*—



within; *saksat*—directly; *tava*—Your; *eva*—certainly; *kim uta*—and what to speak of; *atma-sukha-anubhuteh*—the happiness You experience in Your transcendental pastimes.

In Śrīmad-Bhāgavatam (10.14.2) it is said:

"My dear Lord, Your form is transcendental to all material elements. I can understand that You have mercy upon me because You are revealing that form, standing before me like a small child. But although I am Lord Brahmā, the so-called creator of this universe, I am unable to ascertain the transcendental potencies of Your body. And if I am unable to understand the spiritual potency of Your child-like body, then what can I understand about Your transcendental pastimes?"\*

### Text 183

*atra kārīkāḥ*

*devaḥ sva-nāmni deveti  
khyātam yasya vapuḥ sa hi  
vyūhānām ādimō vāsu-  
devo deva-vapur mataḥ*

*tato 'pi mahi māhātmyam  
sākṣād evātra te sataḥ  
ko vidhātāpy avasitum  
jñātum neṣe 'smi na kṣamaḥ*

*kim utāho ātma-sukhā-  
nubhūter brahma-rūpataḥ*

*atra*—of this verse; *kārīkāḥ*—the explanation; *devaḥ*—the word "deva"; *sva-nāmni*—as His own name; *deva iti*—the name "deva"; *khyatm*—famous; *yasya*—of whom; *vapuḥ*—the form; *sah*—He; *hi*—certainly; *vyuhanam*—of the catur-vyuha expansions; *adimah*—the first; *vasudevah*—Vāsudeva; *deva-vapuḥ*—the word "deva-vapuḥ"; *mataḥ*—is considered; *tataḥ*—from Him; *api*—even; *mahi*—the word "mahi"; *mahatmyam*—means "glory"; *saksat*—directly; *eva*—certainly; *atra*—here; *te*—of You; *sataḥ*—transcendental; *kah*—the word "kah"; *vidhata*—Brahma; *api*—even; *avasitum*—the word "avasitum"; *jnatum*—to understand; *na*—not; *ise*—I am able; *asmi*—I am; *na*—not; *ksamah*—able; *kim uta*—what to speak of?; *aho*—Oh; *atma-sukha-anubhuteh*—the word "atma-sukhanubhuteh"; *brahma-rupataḥ*—than the Brahman effulgence.

## Explanation

Here "deva" is a name for Lord Vāsudeva, the first of the catur-vyūha expansions, "deva-vapuṣaḥ" means {sy 168}of He who has the form of Lord Vāsudeva". "mahi" means "glory", "sākṣāt" means "of You", "kaḥ" means "the demigod Brhamā" {sy 168}avasitum" means "to understand"; "na ise" means "I am not able", and "ātma-sukhānubhūteḥ" means "of You whose form is spiritual".

## Texts 184 and 185

*evam artho 'sya padyasya  
kaimutya-nyāya-samsthitaḥ*

*nyūne 'dhike ca kaimutyam  
tatra nyūne bhaved yathā  
kaustubhas tu mahā-tejaḥ  
sūrya-koti-śatād api  
ayam kim uta vaktavyam  
pradīpād dīptiman iti*

*evam*—in this way; *arthah*—the meaning; *asya*—of this; *padyasya*—verse; *kaimutya*—"what to speak of"; *nyaya*—in the figure of speech; *samsthitaḥ*—situated; *nyune*—in the lesser; *adhike*—in the greater; *ca*—also; *kaimutyam*—the phrase "what to speak of"; *tatra*—there; *nyune*—in the lesser; *bhaved*—may be; *yatha*—just as; *kaustubhah*—the kaustubha jewel; *tu*—but; *kaha*—with a great; *tejah*—effulgence; *surya*—of suns; *koti-satat*—than hundreds and millions; *api*—even; *ayam*—this; *kim uta*—what to speak of; *vaktavyam*—may be said; *pradīpat*—than a small lamp; *dīptiman*—effulgent; *iti*—thus.

We may note the use of the phrase "kim uta" (what to speak of) in this verse. This phrase is used when comparing something great to another thing of lesser stature. An example may be seen in the following sentence: "The kustubha jewel is more effulgent than hundreds and millions of suns, what to speak of small lamp".

## Text 186

*athādhike yathā dhvantaiḥ  
śakyo dīpo 'pi nārditum  
sa tu maraṇḍa-kotibhiḥ  
samaḥ kim uta kaustubhaḥ*

*atha*—now; *adhike*—in the greater; *yatha*—just as; *dhvantaih*—by the darkness; *sakyah*—is able; *dipah*—the lamp; *api*—even; *na*—not; *arditam*—to be extinguished; *sah*—that; *tu*—but martanda—of suns; *kotibhih*—to millions; *samah*—equal; *kim uta*—what to speak of; *kaustubhah*—the kaustubha jewel.

In another way: A great darkness is not able to extinguish even a small lamp, what to speak of the kaustubha jewel, which is more brilliant than millions of suns.

### Text 187

*ato nyūnād api nyūne*  
*kaimutyam iha tu sthitam*

*atah*—therefore; *nyunat*—than the small; *api*—even; *nyune*—in that which is less; *kaimutyam*—the phrase "what to speak of"; *iha*—here; *tu*—also; *sthitam*—is used.

The phrase "what to speak of" is used when a great thing is compared to something small. That small thing is then again compared to something even smaller.

### Text 188

*mayy evānugraho yasyety*  
*anugraha-bharo yataḥ*  
*mayy eva vihito bhūyān*  
*apūrvāścarya-darśanāt*

*mayi*—to me; *eva*—certainly; *anugrahaḥ*—mercy; *yasya*—of whom; *iti*—thus; *anugraha*—of mercy; *bharah*—a great quantity; *yataḥ*—from whom; *mayi*—to me; *vihitah*—given; *bhuyan*—greater; *apurva*—unprecedented; *ascarya*—wonderful; *darsanat*—from seeing.

The word "mad-anugrahasya" may be understood to mean "of You who is very merciful to me by revealing this unprecedented and wonderful form".

### Text 189

svecchamayasya bhaktānām  
kāmayākhila-karmaṇaḥ  
na tu bhūtamayasyeti  
puruṣatvaṁ ca khaṇḍitam  
yad eṣa sarva-jīvanām  
puruṣaḥ paramāśrayaḥ

sva-iccha—own desires; mayasya—consisting of; bhaktanam—of the devotees; kamaya—for the desires; akhila—all; karmanah—actions; na—not; tu—indeed; bhuta—of the living entities; mayasya—consisting; iti—thus; purusatvam—status as the purusa-avatara; ca—also; khanditam—refuted; yat—because; esah—He; sarva—of all; jivanam—the living entities; purusah—the purusa-avatara; parama—Supreme; asrayah—shelter.

"Svecchamayasya" means "He who acts to fulfill all the desires of His devotees." The words "na bhūtamayasya" (He who is not the resting place of all living entities) refute the idea that Lord Kṛṣṇa is the puruṣa-avatāra, who is the resting place of all living entities.

## Text 190

antareṇa viruddhena  
manasety ekatānatā  
jñātum syān mahimā śakyo  
yadyapy ebhir viśeṣaṇaiḥ  
jñātum tathāpi neṣe 'smīty  
acintyaiśvrya-toditā

antarena—internal; viruddhena—obstructed; manasa—with the mind; iti—thus; ekatanata—wit single-pointed concentration; jnatum—to be understood; syat—may be; mahima—glory; sakyah—is able; yadyapi—although; ebhih—with these; visesanaih—characteristics; jnatum—to understand; tathapi—nevertheless; na—not; ise—I am able; asmi—I am; acintya—by the inconceivable; aisvarya—opulence; todita—filled.

The phrase "neṣe mahi tv avasitum manasāntareṇa" means "O Lord, although it may be possible for someone to understand something of Your transcendental glories by meditating on them without any deviation, still, I cannot understand anything about Your glories. For me Your transcendental opulences are inconceivable".

### Text 191

*jānatā vāsudevāc ca  
brahmataś cādhikādhikam  
māhārmyam kṛṣṇacandrasya  
virīncena samarthitam*

*janata*—understanding; *vasudevat*—than Vāsudeva; *ca*—and; *brahmatah*—than Brahma; *ca*—also; *adhika-adhikam*—greater; *kahatmyam*—glory; *kṛsnacandrasya*—of Lord Kṛṣṇa; *virincena*—by Brahma; *samarthitam*—is established.

In these words the demigod Brahmā, who properly understands the entire situation, affirms that Lord Kṛṣṇa's glory is greater than the glory of both Vāsudeva (the puruṣa-avatāra) and the impersonal Brahman.

### Text 192

*ato manv akṣara-manor  
dhyāne svāyambhuvāgame  
catvāro vāsudevādyāḥ  
kṛṣṇasyāvṛtir īritah*

*atah*—therefore; *manu*—fourteen; *aksare*—syllable; *manoh*—of the mantra; *dhyane*—in the meditation; *svayambhuva-agame*—in the Svayambhuva-agama; *catvarah*—the four; *vasudeva*—with Vāsudeva; *adyah*—beginning; *kṛsnasya*—of Kṛṣṇa; *avrtih*—the covering; *iritah*—they are described.

In the Svāyambhuva-āgama's meditation on the fourteen-syllable mantra it is said that the catur-vyūha forms, beginning with Lord Vāsudeva, are avatāras of Lord Kṛṣṇa.

### Text 193

*kramādi-dīpikāyām ca  
vasv-akṣara-manor vidhau  
gokuleśāvṛtitvena  
vāsudevādayo matāḥ*

*krama-adi-dipikayam*—in the Kramadi-dipika; *ca*—also; *vasu*—eight; *aksara*—syllable; *manoh*—of the mantra—vidhau—in the regulations; *gokula*—of Gokula; *isa*—of the Lord; *avrtitvena*—as the covering; *vasudeva-adayah*—the catur-vyuha expansions beginning with Lord Vāsudeva; *matah*—are considered.

In the Kramādi-dīpikā's description of the eight-syllable mantra it is said that the catur-vyūha forms, beginning with Lord Vāsudeva, are avatāras of Lord Kṛṣṇa, the master of Gokula.

#### Text 194

*nanu śraiṣṭhyam mukundasya*  
*brahmato yujyate katham*  
*yad brahma-śrī-bhagavator*  
*aikyam eva prasidhyate*

*nanu*—is it not so?; *sraiṣṭhyam*—superiority; *mukundasya*—of Mukunda (Kṛṣṇa); *brahmatah*—to the impersonal Brahman; *yujyate*—is appropriate; *katham*—how is it possible?; *yat*—because; *brahma*—of the impersonal Brahman; *śrī-bhagavatoḥ*—and of the Supreme Personality of Godhead; *aikyam*—oneness; *eva*—certainly; *prasidhyate*—is celebrated.

Here someone may object: How is it proper to say that Lord Kṛṣṇa is superior to the impersonal Brahman? It has been clearly proved that the Personality of Godhead and the impersonal Brahman are one and the same.

#### Text 195

*puruṣaḥ paramātmā*  
*brahma ca jñānam ity api*  
*sa eko bhagavān eva*  
*śāstreṣu bahudhocyate*

*puruṣaḥ*—the puruṣa-avatara; *parama-atma*—the Supersoul; *ca*—and; *brahma*—the impersonal Brahman; *ca*—and; *jñānam*—transcendental knowledge; *iti*—thus; *api*—also; *sah*—He; *ekah*—one; *bhagavan*—Supreme Personality of Godhead; *eva*—certainly; *śāstreṣu*—in the Vedic scriptures; *bahudha*—in many ways; *ucyate*—is described.

The one Supreme Lord is described in many ways in the Vedic literatures. Sometimes He is called the puruṣa-avatāra, sometimes the Supersoul, sometimes the impersonal Brahman, and sometimes the personification of transcendental knowledge.

#### Text 196

*tatha ca skānde*

*"bhagavān paramatmeti  
procyate "ṣṭaṅga-yogibhiḥ  
brahmety-upaniṣan-niṣṭhair  
jñānam ca jñāna-yogibhiḥ"*

*tataḥ*—in that way; *ca*—also; *skānde*—in the Skanda Purana; *bhagavan*—the Supreme Personality of Godhead; *prama-atma*—the Supersoul; *iti*—thus; *procyate*—is described; *astanga-yogibhiḥ*—by the astanga-yogis; *brahma*—the impersonal Brahman; *iti*—thus; *upanisat-nisthaiḥ*—by the followers of the Upanisands; *jnanam*—knowledge; *ca*—also; *unana-yogibhiḥ*—by the jnana-yogis.

In the Skanda Purāṇa:

"The aṣṭāṅga-yogīs say the Lord is the Supersoul, they who have faith in the Upaniṣads say He is the impersonal Brahman, and the jñāna-yogīs say He is transcendental knowledge personified".

#### Text 197

*śrī-prathame ca*

*vadanti tat tattva-vidas  
tattvaṁ yaj jñānam advayam  
brahmeti paramātmety  
bhagavān iti śabdyate*

*sri-prathame*—in the First Canto of Śrīmad-Bhāgavatam; *ca*—and; *vadanti*—they say; *tat*—that; *tattva-vidas*—the learned souls; *tattvam*—the Absolute Truth; *yaj*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma iti*—known as Brahman; *paramātmā iti*—known as Paramātmā; *bhagavān iti*—known as Bhagavān; *śabdyate*—it so sounded.

In Śrīmad-Bhāgavatam (1.2.11):

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān."\*

#### Text 198

*evam uktam śṛṇu tatas  
tṛtiye kāpilam vacaḥ*

*evam*—in this way; *uktam*—said; *śṛṇu*—please hear; *tataḥ*—therefore; *tṛtiye*—in the Third Canto of Śrīmad-Bhāgavatam; *kāpilam*—of Lord Kapila; *vacāḥ*—the statement.

(To this objection I reply:) Please hear Lord Kapila's explanation in Śrīmad-Bhāgavatam (3.32.33):

#### Text 199

*yathendriyaiḥ pṛthag-dvārair  
artho bahu-guṇāśrayaḥ  
eko nāneyate tadvad  
bhagavān śāstra-vartmabhiḥ*

*yathā*—as; *indriyaiḥ*—by the senses; *pṛthag-dvārair*—in different ways; *arthāḥ*—an object; *bahu-guṇa*—many qualities; *āśrayaḥ*—en—dowed with; *ekaḥ*—one; *nānā*—differently; *īyate*—is perceived; *tad*—vat—similarly; *bhagavān*—the Supreme Personality of Godhead; *śāstra-vartmabhiḥ*—according to different scriptural injunctions.

"A single object is appreciated differently by different senses due to its having different qualities. Similarly, the Supreme Personality of Godhead is one, but according to different scriptural injunctions He appears to be different."\*

#### Text 200



*atra kārīkāḥ*

*tat tat śrī-bhagavaty eva  
svarūpaṁ bhūri vidyate  
upāsanānusāreṇa  
bhāti tat-tad-upāsake*

*atra*—of this verse; *karika*—the explanation may be given; *tat tat*— variously; *sri-bhagavati*—in the Personality of Godhead; *eva*—certainly; *svasrupam*—the form; *bhuri*—in many ways; *vidyate*—is manifested; *upasana*— the worship; *anusarena*—according to; *bhati*—appears; *tat-tat-upasake*— before the various devotees.

fn 3

### Explanation

The Personality of Godhead has many different forms. He appears in different forms according to the worship of His devotees.

### Texts 201 and 202

*yathā rūpa-rasādīnām  
guṇānām āśrayaḥ sadā  
kṣīrādir eka evārtho  
jñāyate bahudhendriyaiḥ*

*dṛśā śuklo rāsaṇāya  
madhuro bhagavāns tathā  
upāsanābhir bahudhā  
sa eko 'pi pratīyate*

*yatha*—just as; *rupa*—of form; *rasa*—taste; *adinam*—and other objects of perception; *gunanam*—of qualities; *asrayah*—shelter; *sada*—always; *ksira*—of milk; *adih*—and other substances; *ekah*—one; *eva*—certainly; *arthah*— object; *jnayate*— is understood; *bahudha*—in many ways; *indriyaih*—by the senses; *drsa*—by the sight; *suklah*—white; *rasanaya*—by the tongue; *madhuryah*—sweet; *bhagavan*—the Personality of Godhead; *tatha*—in the same way; *upasanabhih*—by methods of worship; *bahudha*—in many ways; *sah*—He; *ekah*—one; *api*—although; *pratiyate*— is perceived.

As, although it is always one, milk is perceived by the senses in many different ways according to its form, taste, and other qualities, the eyes perceiving its whiteness and the tongue its sweetness, so the Supreme Personality of Godhead, although He is one, is perceived by different methods of worship in different ways.

## Texts 203 and 204

*jihvayaiva yathā grāhyam  
mādhuryam tasya nāparaiḥ  
yathā ca cakṣur-ādini  
grhṇanty arthām nijam nijam*

*tathānyā bāhya-karāna-  
sthānīyopāsanākhilā  
bhaktis tu cetah-sthānīyā  
tat tat sarvārtha-lābhataḥ*

*jihvaya*—by the tongue; *eva*—certainly; *grahyam*—perceptible; *madhuryam*—sweetness; *tasya*—of that; *na*—not; *aparaiḥ*—by other senses; *yatha*—just as; *ca*—also; *cakṣuḥ*—the eyes; *adini*—and other senses; *grhṇanti*—perceive; *artham*—meaning; *nijam nijam*—each its own; *tatha*—in the same way; *anya*—other; *bahya*—external; *karāna*—in the senses; *sthāniya*—situated; *upanasa*—forms of worship; *akhilā*—all; *bhaktiḥ*—devotional service; *tu*—but; *cetah*—in the mind; *sthāniya*—situated; *tat tat*—various; *sarva*—all; *artha*—meanings; *labhataḥ*—from obtaining.

As the tongue only, and no other sense, perceives sweetness, and as each sense has its own object, so all different methods of worship are like the different senses and devotional service is like the mind, which perceives everything.

## Text 205

*iti pravara-śāstreṣu  
tasya brahma-svarūpataḥ  
mādhuryādi-guṇādhiḥ  
kṛṣṇasya śreṣṭhatocyate*

*iti*—thus; *pravara*—in the best; *śāstreṣu*—of Vedic literatures; *tasya*—of Him; *brahma-svarūpataḥ*—than the impersonal Brahman; *madhura*—sweetness; *adi*—beginning with; *guṇa*—attributes; *adhiḥ*—because of superiority; *kṛṣṇasya*—of Śrī Kṛṣṇa; *śreṣṭhataḥ*—superiority; *ucyate*—is described.

In the best scriptures it is said that Śrī Kṛṣṇa's sweetness and other qualities are superior to the qualities of the impersonal Brahman.

## Text 206

*tathā ca śrī-daśame*

*tathāpi bhūman mahimāguṇasya te  
viboddhum arhaty amalāntar-ātmabhiḥ  
avikriyāt svānubhavād arūpato  
hy ananya-bodhyātmataya na canyatha*

*tatha*—in the same way; *ca*—also; *sri-dasame*—in the Tenth Canto of Śrīmad-Bhāgavatam; *tathā api*—nevertheless; *bhūman*—O limitless one; *mahimā*—the po—tency; *aguṇasya*—of Him who has no material qualities; *te*—of You; *viboddhum*—to understand; *arhati*—one is able; *amala*—spotless; *antaḥ*—ātmabhiḥ—with mind and senses; *avikriyāt*—not based on material differentiations; *sva-anubhavāt*—by perception of the Supreme Soul; *arūpataḥ*—without attachment to material forms; *hi*—indeed; *ananya*—bodhya-ātmatayā—as self-manifested, without the help of any other illuminating agent; *na*—not; *ca*—and; *anyathā*—otherwise.

In Śrīmad-Bhāgavatam (10.14.6-7):

"Nondevotees, however, cannot realize You in Your full personal feature. Nevertheless, it may be possible for them to realize Your expansion as the impersonal Supreme by cultivating direct perception of the Self within the heart. But they can do this only by purifying their mind and senses of all conceptions of material distinctions and all attachment to material sense objects. Only in this way will Your impersonal feature manifest itself to them."\*\*\*

## Text 207

*guṇatmanas te 'pi guṇān vimātuṁ  
hitāvatīrṇasya ka īśire 'sya  
kālena yair vā vimitāḥ su-kalpair  
bhū-pāṁśavaḥ khe mihikā dyu-bhasaḥ*

*guṇa-ātmanaḥ*—of the possessor of all superior qualities; *te*—You; *api*—certainly; *guṇān*—the qualities; *vimātuṁ*—to count; *hita*—avatīrṇasya—who have descended for the benefit of all living entities; *ke*—who; *īśire*—are able; *asya*—of the universe; *kālena*—in due course of time; *yaiḥ*—by whom; *vā*—or; *vimitāḥ*—counted; *su-kalpaiḥ*—by great scientists; *bhū-pāṁśavaḥ*—the atoms of an earthly planet; *khe*—

in the sky; *mihikāḥ*—the particles of snow; *dyu-bhāsaḥ*—the illumination of stars and planets.

"There may be some philosophers and scientists who can study the cosmic nature from atom to atom; they may be so advanced that they can count the atomic composition of the atmosphere or all the planets and stars in the sky, or even the shining molecular parts of the sun or other stars and luminaries in the sky. But it is not possible to count Your qualities." \*

## Text 208

*nanu prākṛta-rūpatvān  
mṛga-tṛśnopama-juṣām  
guṇānāṃ gaṇanā na syād  
iti kātra vicitratā*

*nanu*—is it not so?; *prākṛta*—material; *rūpatvat*—because of the nature of His form; *mṛga-tṛśna*—to a mirage; *upama-jusam*—compared; *gunanam*—of the attributes; *ganana*—consideration; *na*—not; *syat*—should be; *iti*—thus; *ka*—what?; *atra*—in this connection; *vicitrata*—is the cause of wonder.

Here someone may object: The Supreme Lord's qualities cannot be counted because His form is material and therefore His qualities are like a mirage. What is surprising in about that?

## Text 209

*maivam guṇānāṃ etasya  
prākṛtatvam na vidyate  
teṣāṃ svarūpa-bhūtatvāt  
sukha-rūpatvam eva hi*

*ma*—not; *evam*—in this way; *gunanam*—of the attributes; *etasya*—of Him; *prakrtatvam*—materiality; *na*—not; *vidyate*—is; *tesam*—of them; *svarupa*—from His own form; *bhutatvat*—because of being manifested; *sukha-rūpatvam*—full of transcendental bliss; *eva*—certainly; *hi*—indeed.

(I reply:) It is not so. His qualities are not material. Because they are manifest from His own nature they are full of bliss.

## Text 210

*tatha ca brāhma-tarke*

"*guṇaiḥ svarūpa-bhūtais tu  
guṇy asau harir īśvaraḥ  
na viṣṇor na ca muktānām  
kvāpi bhinno guṇo mataḥ*"

*tatha*—in the same way; *ca*—also; *brahma-tarke*—in the Brahma-tarka; *gunaih*—with qualities; *svarupa*—from His transcendental form; *bhutaih*—manifested; *tu*—but; *guni*—the possessor of qualities; *asau*—He; *harih*—Hari; *isvarah*—the Supreme Controller; *na*—not; *visnoh*—of Visnu; *na*—nor; *ca*—also; *muktanam*—of the liberated souls; *kvapi*—on any account; *bhinnah*—different; *gunah*—quality; *matāh*—is considered.

In Brahma-tarka:

"The Personality of Godhead, Lord Hari, has transcendental qualities manifested by His own nature. Neither Lord Viṣṇu nor the liberated souls are considered different from their transcendental qualities."

## Text 211

*śrī-viṣṇu-purāṇe*

"*sattvādayo na sāntīśe  
yatra ca prākṛtā guṇāḥ  
sa śuddhaḥ sarva-śuddhebhyaḥ  
pumān ādyaḥ prasīdatu*"

*sri-visnu-purane*—in the Visnu Purana; *sattva*—with the modes of goodness; *adayaḥ*—the modes of nature beginning with; *na*—do not; *santi*—exist; *ise*—in the nature of the Personality of Godhead; *yatra*—where; *ca*—also; *prakrtah*—material; *gunah*—qualities; *sah*—He; *suddhah*—more pure; *sarva-suddhebhyah*—than anything else which may be pure; *puman*—the Supreme Person; *adyah*—original; *prasidatu*—may He be merciful to me.

In Śrī Viṣṇu Purāṇa (1.9.43):

"May the Supreme Personality of Godhead, who is the purest of all who are pure, and in whom are neither the modes of nature beginning with goodness, nor any material qualities, be merciful to me."

## Text 212

*tathā ca tatraiva*

*jñāna-śakti-balaiśvarya-  
vīrya-tejāṁsy aśeṣataḥ  
bhagavac-chabda-vācyāni  
vinā heyair guṇādibhiḥ*

*jnana*—knowledge; *sakti*—ability; *bala*—strength; *aisvarya*—opulence; *vīrya*—heroism; *tejamsi*—and splendor; *asesatah*—completely; *bhagavt-sabda-vacyani*—described by the word "bhagavan"; *vina*—without; *heyaih*—worthy of being rejected; *guna-adibhih*—three modes of material nature and other material qualities.

In the same scripture (Viṣṇu Purāṇa 6.5.79):

"The word "bhagavān" means that the Lord has all knowledge, power, strength, opulence, heroism, and glory. He has no faults or defects."

## Text 213

*pādme ca*

*"yo 'sau nirguṇa ity uktah  
śāstreṣu jagad-īśvaraḥ  
prākṛtair heya-samyuktair  
guṇair hīnatvam ucyate"*

*padme*—in the Padma Purana; *ca*—also; *yah asau*—that very person; *nirgunah*—being without qualities; *iti*—thus; *uktah*—described; *sastresu*—in the Vedic literature; *jagat*—of the universe; *isvarah*—the master; *prakṛtaih*—with material; *heya-samyuktaih*—worthy of being rejected; *gunaih*—qualities; *hinatvam*—the position of being without; *ucyate*—is described.

Alaso, in Padma Purāṇa (Uttara-khaṇḍa 255.39-40)

"When the Vedic literature describes the Personality of Godhead as being without any qualities (nirguṇa), this means that the Lord does not possess any material qualities. It does not mean that He has no spiritual qualities."

#### Text 214

*prathame ca*

*ete cānye ca bhagavan  
nityā yatra mahā-guṇāḥ  
prārthyā mahattvam icchadbhir  
na viyanti sma karhicit*

*prathame*—in the First Canto of Śrīmad-Bhāgavatam; *ca*—and; *ete*—all these; *ca anye*—also many others; *ca*—and; *bhagavan*—the Personality of Godhead; *nityāḥ*—everlasting; *yatra*—where; *mahā-guṇāḥ*—great qualities; *prārthyāḥ*—worthy to possess; *mahattvam*—greatness; *icchadbhiḥ*—those who desire so; *na*—never; *vīyanti*—deteriorates; *sma*—ever; *karhicit*—at any time.

Also, in Śrīmad-Bhāgavatam (1.16.29):

"Many transcendental qualities are eternally present in the Personality of Godhead, Śrī Kṛṣṇa, and are never to be separated from Him."\*

#### Text 215

*atah kṛṣṇo 'prākṛtānām  
guṇānām niyutāyutaiḥ  
viśiṣṭo 'yaṁ mahā-śaktiḥ  
pūrṇānanda-ghanākṛtiḥ*

*atah*—therefore; *kṛṣṇaḥ*—Lord Kṛṣṇa; *aprakṛtanam*—non-material; *gunanam*—of qualities; *niyuta-ayutaiḥ*—enowed with millions; *visistah*—specifically described; *ayam*—He; *maha*—with great; *saktiḥ*—potencies; *purna*—with perfect and complete; *ananda*—bliss; *ghana*—an abundance; *akrtiḥ*—whose form.

In this way Lord Kṛṣṇa is the supremely powerful and blissful Personality of Godhead, who possesses uncountable millions of transcendental attributes.

## Text 216

*brahma nirdharmakam vastu  
nirviśeṣam amūrtikam  
iti sūryopamasyāsyā  
kathyate tat-prabhopamam*

*brahma*—the impersonal Brahman; *nirdharmakam*—without any qualities; *vastu*—substance; *nirviśeṣam*—without any distinguishing characteristics; *amūrtikam*—without a form; *iti*—thus; *sūrya*—the sun; *upamasya*—compared; *asya*—of that; *kathyate*—is said; *tat*—of that; *prabha*—effulgence; *upamam*—compared.

The qualityless, formless, impersonal Brahman is said to be like light shining from the sun of Śrī Kṛṣṇa.

## Text 217

*tathā ca śrī-gītāsu  
"mām ca yo'vyabhicāreṇa  
bhakti-yogena sevate  
sa guṇān samatītyaitān  
brahma-bhūyāya kalpate*

*mam*—unto me; *ca*—also; *yah*—person; *avyabhicarena*—without fail; *bhakti-yogena*—by devotional service; *sevate*—renders service; *sah*—he; *guṇam*—all the modes of material nature; *samatitya*—transcending; *etan*—all this; *brahma-bhuyaya*—to be elevated on the Brahman platform; *kalpate*—is considered.

(Lord Kṛṣṇa says in) Bhagavad-gītā (14.26-27):

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.\*

## Text 218



"brahmaṇo hi pratiṣṭhāham  
amṛtasyāvyayasya ca  
śāśvatasya ca dharmasya  
sukhasyaikāntikasya ca"

*brahmanah*—of the impersonal brahmjyoti—hi—certainly; *pratistha*—the rest;  
*aham*—I am; *amrtasya*—of the imperishable; *avyayasya*—immortal; *ca*—also;  
*sasvatasya*—of eternal; *ca*—and; *dharmasya*—of the constitutional position;  
*sukhasya*—happiness; *aikantikasya*—ultimate; *ca*—also.

"And I am the basis of the impersonal Brahman, which is the constitutional position of ultimate happiness, and which is immortal, imperishable and eternal."\*

#### Text 219

*atra kārīkāḥ*

*sa brahma-bhāvam āsādyā  
līlā-vigraham āśrayan  
mām ānanda-ghanam premṇā  
bhajed ity ayam āsāyaḥ*

*atra*—of this verse; *karīkah*—the explanation is; *sah*—He; *brahma*— spiritual;  
*bhavam*—position; *asadya*—attaining; *lila-vigraham*—the Supreme Lord who  
performs pastimes in His transcendental form; *asrayan*—taking shelter of; *mam*—  
Me; *ananda-ghanam*—full of spiritual bliss; *prema*—with pure love; *bhajet*—may  
worship; *iti*—thus; *ayam*—this; *asayah*—is the meaning.

#### Explanation

Here "brahma-bhūyāya" means "attaining a form for transcendental pastimes",  
and "mām bhakti-yogena sevate" means "with love he worships Me, who am full of  
bliss".

#### Text 220

*bhakter avyabhicārāyāḥ  
prema-sevaiva yat phalam*

*kevalam brahma-bhāvas tu  
vidveṣeṇāpi labhyate*

*bhaketeh*—of devotional service; *avyabhicaryah*—undeviating; *prema-seva*—devotional service in pure love of God; *eva*—certainly; *yat-phalam*—result; *kevalam*—only; *brahma-bhavaḥ*—Impersonal liberation; *tu*—but; *vidvesena*—by those averse to the Supreme Personality of Godhead; *api*—even; *labhyate*—is obtained.

The result of performing avyabhicārī bhakti (full devotional service without falling down) is service performed with love. Impersonal liberation, however, is attained by even the Lord's enemies.

## Text 221

*nanu te yādavasyāsyā  
bhajanād brahmataḥ katham  
ity āha brahmaṇo hīti  
hi yato 'haṁ puras tava*

*sthito 'yaṁ vividhānanda-  
pūrṇa-cid-ghana-vigrahaḥ  
brahmanās cit-svarūpasya  
pratiṣṭhā paramāśrayaḥ  
ravis tejo-ghanākāraḥ  
karaughasya yathā bhavet*

*nanu*—is it?; *te*—of You; *yadavasya*—the descendant of Maharaja Yadu; *asya*—of that; *bhajanat*—from a portion; *brahmataḥ*—the Impersonal aspect of the Absolute; *katham*—how is it possible?; *iti*—thus; *aha*—He said; *brahmanah hi iti*—Bhagavad-gītā 14-27; *hi*—certainly; *yataḥ*—because; *ahaṁ I am*; *purah*—before; *tavat*—you; *sthitah*—situated; *ayaṁ*—this; *vividha*—variegated; *ananda*—bliss; *pūrṇa*—perfect and complete; *cit-ghana*—with all knowledge; *vigrahaḥ*—form; *brahmanah*—of the Impersonal brahman; *cit-svarūpasya*—spiritual; *pratiṣṭhā*—the word "pratiṣṭhā"; *parama-asrayaḥ*—means "the supreme shelter; *raviḥ*—the sun; *tejah-ghana*—effulgence; *ākaraḥ*—form; *kara*—of rays of light; *oghasya*—of the multitude; *yathā*—just as; *bhavet*—is.

Arjuna might have objected: "O Kṛṣṇa, You were born in the Yadu dynasty. How can You be the Brahman?" To answer this Kṛṣṇa spoke Bhagavad-gītā 14.27 (quoted in Text 218). The word "hi" (certainly) hints "Yes, I, who stand before you, My spiritual form filled with many different kinds of bliss". "Brahmanah" means "the spiritual form of Brahman", and "pratiṣṭhā" means "the shelter".

(Kṛṣṇa) is like the effulgent sun, which is the shelter of a flood of light.

### Texts 222 and 223

*avyayenāmṛteneha  
nitya-muktir udiryate  
śāśvatena tu dharmena  
bhagavad-dharma ucyate*

*aikantika-sukhenātra  
prema-bhakti-rasotsavaḥ  
yena mīṣa-sukhasyāpi  
tiraskāro vidhīyate*

*avyayena*—imperishable; *amṛtena*—and eternal; *iha*—here; *nitya*—eternal; *muktiḥ*—liberation; *udiryate*—is indicated; *śāśvatena*—eternal; *tu*—but; *dharmena*—by nature; *bhagavat*—of the Supreme Personality of Godhead; *dharmah*—the nature; *ucyate*—is described; *aikantika*—single-pointed; *sukhena*—by happiness; *atra*—here; *prema*—in pure love of God; *bhakti*—devotional service; *rasa*—the mellow; *utsavaḥ*—the festival; *yena*—by which; *moksa*—of Impersonal liberation; *sukhasya*—of the happiness; *tir askarah*—eclipse; *vidhiyate*—occurs.

"Avyaya" (imperishable) and "amṛta" (eternal) modify eternal liberation. "Śāśvata dharma" is {sy 168}bhagavad-dharma". "Aikantika sukha" is "the sweet festival of loving devotional service, by which the happiness of impersonal liberation is completely eclipsed".

### Text 224

*kim ca brahma-saṁhitāyām*

*"yasya prabhā prabhavato jagad-aṇḍa-koṭi-  
koṭīṣv aśeṣa-vasudhādi-vibhūti-bhinnam  
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi"*

*kim ca*—furthermore; *brahma-saṁhitāyām*—in Brahma-saṁhitā; *yasya*—of whom; *prabhā*—the effulgence; *prabhavataḥ*—of one who excels in power; *jagat-anda*—of universe; *koti-kotisu*—in millions and millions; *aseṣa*—unlimited; *vasudha-adi*—with planets, etc; *vibhūti*—with opulences; *bhinnam*—becoming variagated; *tat*—that; *brahma*—Brahma; *niskalam*—without parts; *anantam*—

unlimited; *asesa-bhutam*—being complete; *govindam*—Lord Govinda; *adi-purusam*—the original person; *tam*—Him; *aham*—I; *bhajami*— worship.

In Brahma-saṁhitā (5.40):

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the Impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes."\*

Text 225

*atra kārīke*

*niṣkalādi-svarūpaṁ tat  
brahmāṇḍārbuda-kotīḍu  
vibhūtibhir dharādhābhir  
bhinnam bhedaṁ upāgatam*

*sadā prabhava-yuktasya  
brahma yasya prabhā bhavet  
tam govindam bhajāmi  
padyāsyārthāḥ sphuṭi-kṛtāḥ*

*atra*—of this verse; *kārīke*—the explanation; *niskala-adi-svarupam*—complete; *tat*—that; *brahmāṇḍa*—of universes; *arbuda-kotisu*—in countless millions; *vibhūtibhiḥ*—with opulences; *dhara*—with the earth; *adyabhiḥ*—beginning; *bhinnam bhedaṁ*—distinction; *upagatam*—attained; *sadā*—always; *prabhava-yuktasya*—with potency; *brahma*—the Impersonal Brahman; *yasya*—of whom; *prabhā*—the effulgence; *bhavet*—is; *padyasya*—of this verse; *arthah*—the meaning; *sphuṭi-kṛtāḥ*—made clear.

Explanation

The Brahman, which is described with adjectives beginning with "niṣkala" (complete), and which has a variety (bhinnam) of opulences (vibhūti) beginning with the earth and other planets (vasudhā-ādi), is always the effulgence (prabhā) of powerful (prabhava) Govinda. I worship Govinda (govindam ahaṁ bhajāmi). In this way the meaning of the verse is made clear.

Text 226

*nanu bhos tava bhāvo 'yām  
jñāta eva mayā dhruvam  
para-vyoma-pateḥ śaurir  
avatāras tvayocyate*

*nanu*—is it not so?; *bhoh*—O friend; *tava*—your; *bhavaḥ*—explanation; *ayam*—this; *jñataḥ*—is understood; *eva*—certainly; *mayā*—by me; *dhruvam*—indeed; *para-vyoma-pateḥ*—of Lord Nārāyaṇa the master of Vaikuṇṭha; *sauriḥ*—Lord Kṛṣṇa; *avataraḥ*—is the incarnation; *tvaya*—by you; *ucyate*— is described.

(Here someone may object:) I understand your argument. You have said that Śrī Kṛṣṇa is an avatāra of Lord Nārāyaṇa, the master of Vaikuṇṭhaloka.

#### Text 227

*janmādi-līlā-prakatyād  
avatāratayāpy asau  
prokto vilāsa eva syāt  
sarvotkarṣādi-bhūmataḥ*

*janma*—with His appearance; *adi*—beginning; *līlā*—pastimes; *prakatyat*—from the manifestation; *avatarataya*—as an incarnation; *api*—also; *asau*—He; *proktaḥ*—is described; *vilasaḥ*—a pastime incarnation; *eva*—certainly; *syāt*— is; *sarva-utkarsa-adi-bhumataḥ*—because of superiority.

His birth and other pastimes and His exalted nature declare that He is a vilāsa-avatāra of Lord Nārāyaṇa.

#### Text 228

*yaḥ para-vyoma-nāthaḥ syād  
asamānordhva-vaibhavaḥ  
śruti-smṛti-mahā-tantra-  
varṇitotkarṣa-sauṣṭhavaḥ*

*loka-sṛṣṭeḥ purā brāhme  
kalpe yaḥ parameṣṭhine  
mahā-vaikuṇṭha-loka-stham*

*svam ātmānam adarśayat*

*yah*—who; *para-vyoma*—of the spirituyal sky; *nathah*—the master; *syat*—is; *asamana-urdhva-vaibhavaḥ*—who has no equal or superior; *śruti*—in the śruti-sastras; *smṛti*—smṛti-sastras; *maha-tantra*—and maha-tantras; *varṇit*— is described; *utkarsa-sausthavaḥ*—superior position; *loka*—of the material planets; *srsteh*—the creation; *pura*—befoe; *brahme kalpe*—in the Brahma-kalpa; *yah*—who; *paramesthine*—to the demigod Brahma; *maha-vaikuntha-loka-stham*—in the spiritual world; *svam atmanam*—Himself; *adarsayat*—revealed.

Lord Nārāyaṇa's supreme position is described in th śruti, smṛti, and tantras. No one is equal to or greater than Him. Before the creation (of the material planets), during the Brahma-kalpa, Lord Nārāyaṇa revealed His own form in the Vaikuṇṭha world to the demigod Brahmā.

## Text 229

*tathā hi śrī-dvitiya-skandhe*

*tasmai sva-lokaṁ bhagavān sabhājitah  
sandarśayām āsa param na yat-param  
vyapeta-saṅkleśa-vimoha-sādhvasam  
sva-dṛṣṭavadbhir puruṣair abhiṣṭutam*

*tatha hi*—furthermore; *śrī-dvitiya-skandhe*—in the Second Canto of Śrīmad-Bhāgavatam; *tasmai*—unto him; *sva-lokaṁ*—His own planet or abode; *bhagavān*—the Personality of Godhead; *sabhājitaḥ*—being pleased by the penance of Brahmā; *sandarśayām āsa*—manifested; *param*— the supreme; *na*—not; *yat*—of which; *param*—further supreme; *vyapeta*—completely given up; *saṅkleśa*—five kinds of material afflictions; *vimoha*—without illusion; *sādhvasam*—fear of material existence; *sva-dṛṣṭa-vadbhiḥ*—by those who have perfectly realized the self; *puruṣaiḥ*—by persons; *abhiṣṭutam*—worshiped by.

(This is described) in Śrīmad-Bhāgavatam (2.9.9-16):

"The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahmā, was pleased to manifest His personal abode, Vaikuṇṭha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realized persons freed from all kinds of miseries and fear of illusory existence.\*

## Text 230

*pravartate yatra rajas tamas tayoh  
sattvaṁ ca miśraṁ na ca kāla-vikramaḥ  
na yatra māyā kim utāpare harer  
anuvratā yatra surāsurārcitāḥ*

*pravartate*—prevail; *yatra*—wherein; *rajaḥ tamaḥ*—the modes of passion and ignorance; *tayoh*—of both of them; *sattvaṁ*—the mode of goodness; *ca*—and; *miśraṁ*—mixture; *na*—never; *ca*—and; *kāla*—time; *vikramaḥ*—influence; *na*—neither; *yatra*—therein; *māyā*—il—lusory, external energy; *kim*—what; *uta*—there is; *apare*—others; *hareḥ*—of the Personality of Godhead; *anuvratāḥ*—devotees; *yatra*—wherein; *sura*—by the demigods; *asura*—and the demons; *arcitāḥ*—worshiped.

"In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory, external energy; it cannot enter that region. Without discrimination, both the demigods and the demons worship the Lord as devotees.\*

## Text 231

*śyāmāvadātāḥ śata-patra-locanāḥ  
piśaṅga-vastrāḥ surucaḥ supeśasaḥ  
sarve catur-bāhava unmiṣan-maṇi-  
praveka-niṣkābharaṇāḥ suvarcasah  
pravāla-vaidūrya-mṛṇāla-varcasah  
parisphurat-kuṇḍala-mauli-mālinah*

*śyāma*—sky-bluish; *avadātāḥ*—glowing; *śata-patra*—lotus flower; *locanāḥ*—eyes; *piśaṅga*—yellowish; *vastrāḥ*—clothing; *su-rucaḥ*—greatly attractive; *su-peśasaḥ*—growing youthful; *sarve*—all of them; *catur*—four; *bāhavaḥ*—hands; *unmiṣan*—rising luster; *maṇi*—pearls; *praveka*—superior quality; *niska-ābharaṇāḥ*—ornamental medallions; *su-varcasah*—effulgent; *pravāla*—coral; *vaidūrya*—a special diamond; *mṛṇāla*—celestial lotus; *varcasah*—rays; *parisphurat*—blooming; *kuṇḍala*—earring; *mauli*—heads; *mālinah*—with garlands.

"The inhabitants of the Vaikuṇṭha planets are described as having a glowing sky-bluish complexion. Their eyes resemble lotus flowers, their dress is of yellowish color, and their bodily features very attractive. They are just the age of

growing youths, they all have four hands, they are all nicely decorated with pearl necklaces with ornamental medallions, and they all appear to be effulgent. Some of them are effulgent like coral and diamonds in complexion and have garlands on their heads, blooming like lotus flowers, and some wear earrings.\*

### Text 232

*bhrājiṣṇubhir yaḥ parito virājate  
lasad-vimānāvalibhir mahātmanām  
vidyotamānaḥ pramadottamādyubhiḥ  
savidyud abhrāvalibhir yathā nabhaḥ*

*bhrājiṣṇubhiḥ*—by the glowing; *yaḥ*—the Vaikuṇṭhalokas; *paritaḥ*—surrounded by; *virājate*—thus situated; *lasat*—brilliant; *vimāna*—airplanes; *avalibhiḥ*—assemblage; *mahā-ātmanām*—of the great de—votees of the Lord; *vidyotamānaḥ*—beautiful like lightning; *pramada*—ladies; *uttama*—celestial; *adyubhiḥ*—by complexion; *sa-vidyut*—with electric lightning; *abhrāvalibhiḥ*—with clouds in the sky; *yathā*—as it were; *nabhaḥ*—the sky.

"The Vaikuṇṭha planets are also surrounded by various airplanes, all glowing and brilliantly situated. These airplanes belong to the great mahātmās or devotees of the Lord. The ladies are as beautiful as lightning because of their celestial complexions, and all these combined together appear just like the sky decorated with both clouds and lightning.\*

### Text 233

*śrīr yatra rūpiṇy urugāya-pādayoḥ  
karoti mānaṁ bahudhā vibhūtibhiḥ  
preṅkham śritā yā kusumākarānugair  
vigīyamānā priya-karma gāyati*

*śrīḥ*—the goddess of fortune; *yatra*—in the Vaikuṇṭha planets; *rūpiṇī*—in her transcendental form; *urugāya*—the Lord, who is sung of by the great devotees; *pādayoḥ*—under the lotus feet of the Lord; *ka roti*—does; *mānaṁ*—respectful services; *bahudhā*—in diverse paraphernalia; *vibhūtibhiḥ*—accompanied by her personal associates; *preṅkham*—movement of enjoyment; *śritā*—taken shelter of; *yā*—who; *kusumākara*—spring; *anugaiḥ*—by the black bees; *vigīyamānā*—being followed by the songs; *priya-karma*—activities of the dearmost; *gāyati*—singing.



"The goddess of fortune in her transcendental form is engaged in the loving service of the Lord's lotus feet, and being moved by the black bees, followers of spring, she is not only engaged in variegated pleasure-service to the Lord, along with her constant companions-but is also engaged in singing the glories of the Lord's activities.\*

#### Text 234 (a)

*dadarśa tatrākhila-sātvatām patim*  
*śriyaḥ patim yajña-patim jagat-patim*  
*s unanda—nanda-prabalārhaṇādibhiḥ*  
*sva-pārśadāgraiḥ parisevitam vibhum*

dadarśa—Brahmā saw; *tatra*—there (in Vaikuṇṭhaloka); *akhila*—en—tire; *sātvatām*—of the great devotees; *patim*—the Lord; *śriyaḥ*—of the goddess of fortune; *patim*—the Lord; *yajña*—of sacrifice; *patim*—the Lord; *jagat*—of the universe; *patim*—the Lord; *sunanda*—Sunanda; *nanda*—Nanda; *prabala*—Prabala; *arhaṇa*—Arhaṇa; *ādibhiḥ*—by them; *sva-pārśada*—own associates; *agraiḥ*—by the foremost; *parisevitam*—being served in transcendental love; *vibhum*—the great Almighty.

"Lord Brahmā saw in the Vaikuṇṭha planets the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhaṇa, His immediate associates.\*

#### Text 234 (b)

*bhṛtya-prasādābhimukham dṛg-āsavam*  
*prasanna-hāsāruṇa-locanānanam*  
*kirītinam kuṇḍalinam catur-bhujam*  
*pitāmsukam vakṣasi lakṣitam śriyā*

*bhṛtya*—the servitor; *prasāda*—affection; *abhimukham*—favorably facing; *dṛk*—the very sight; *āsavam*—an intoxication; *prasanna*—very much pleased; *hāsa*—smile; *aruṇa*—reddish; *locana*—eyes; *ānanam*—face; *kirītinam*—with helmet; *kuṇḍalinam*—with earrings; *catur*—bhujam—with four hands; *pīta*—yellow; *a* *mśukam*—dress; *vakṣasi*—on the chest; *lakṣitam*—marked; *śriyā*—with the goddess of fortune.

"The Personality of Godhead, seen leaning favorably towards His loving servitors, His very sight intoxicating and attractive, appeared to be very much satisfied. He had a smiling face decorated with an enchanting reddish hue. He was dressed in yellow robes and wore earrings and a helmet on his head. He had four hands, and His chest was marked with the lines of the goddess of fortune.\*

#### Text 234 (c)

*"adhyarhaṇīyāsanam āsthitam param  
vṛtā catuḥ-śoḍaśa-pañca-śaktibhiḥ  
yuktam bhagaiḥ svair itaratra cādhruvaiḥ  
sva eva dhāman ramamānām īśvaram"*

*adhyarhaniya*—greatly worshipable; *asanam*—throne; *asthitam*—seted on it; *param*—the Supreme; *vṛtam*—surrounded by; *ctuh*—four, namely *prkṛti*, *purusa*, *mahat* and *ego*; *sodasa*—the sixteen; *panca*—the five; *saktibhiḥ*—by the energies; *yuktam*—empowered with; *bhagaiḥ*—His opulences; *svaiḥ*—personal; *itaratra*—other minor prowesses; *ca*—also; *adhruvaiḥ*—temporary; *sve*—own; *eva*—certainly; *dhaman*—abode; *ramamanam*—enjoying; *isvaram*—the Supreme Lord.

"The Lord was seated on His throne and was surrounded by different energies like the four, the sixteen, the five, and the six natural opulences, along with other insignificant energies of the temporary character. But He was the factual Supreme Lord, enjoying His own abode."\*

#### Text 235

*yad yataḥ param utkr̥ṣṭam  
padam anyān na hi kvacit  
saṅkleśaḥ pañcavidyādyā  
vimoho nirvivekatā*

*sadhvasam patato bhītir  
na santy etāni yatra tam  
sva-dṛṣṭam ātmanaḥ sākṣāt-  
kāras tadvdbhir iḍitm*

*yat*—the word "yat"; *yataḥ*—means "to which"; *param*—the word "param"; *utkr̥ṣṭam*—means "superior"; *padam*—abode; *anyat*—another; *na*—not; *hi*—certainly; *kvacit*—anywhere; *sanklesah*—material afflictions; *panca*—five kinds;

*avidya*—with ignorance; *adyah*—beginning; *vimohah*—the word "vimoha"; *nirvivekata*—means "illusion"; *sadhvasam*—the word "sadhvasam"; *patatah bhitih*—means "fear of material existence; *na*—do not; *santi*—exist; *yatra*—where; *tam*—that; *sva-drstam*—revealed; *atmanah*—Himself; *saksat-karah*—directly manifest; *tadvadbhih*—by those like that; *iditam*—worshipped.

(In the verse quoted in Text 229,) "yat" means {.sy 168}of which", "param" means "further supreme" (there is no place superior to this abode), {.sy 168} *saṅkleśa*" means "five kinds of material afflictions, beginning with ignorance", "vimoha" means {.sy 168}illusion", and "sadhvasam" means "fear of material existence". These material disadvantages do not exist in that supreme abode, where the Supreme Personality of Godhead is personally manifest, and where He is adored by they who are like Him.

### Text 236

*rajas tamas ca no yatra*  
*sattvaṁ sadhryāk tayor na ca*  
*guṇā yatra prakṛti-jā*  
*na santīti pradarśitam*

*na kāla-vikramo yatra*  
*sarva-vidhvamsa-kāritā*  
*param mūlam anarthānām*  
*yatra māyaiva nāsti hi*

*apare tatra kim uta*  
*vikārā mahad-ādayaḥ*  
*ato Vaikuṇṭha-lokasya*  
*kathitā nitya-siddhatā*

*rajaḥ-tamaḥ*—the modes of passion and ignorance; *ca*—and; *na*—not; *u*—certainly; *yatra*—where; *sattvaṁ*—the mode of goodness; *sadhryak*—mixed; *tayoh*—with them; *na*—not; *ca*—also; *guṇā*—qualities; *yatra*—where; *prakṛti-jā*—born of the material nature; *na*—not; *santi*—are; *iti*—thus; *pradarśitam*—revealed; *na*—not; *kāla*—time; *vikramah*—influence; *yatra*—where; *sarva*—everything; *vidhvamsa-karita*—destroying; *param*—ultimate; *mūlam*—root; *anarthanam*—of those things which are not wanted; *yatra*—where; *māya*—illusory external energy; *na*—not; *asti*—is; *hi*—certainly; *apare*—others; *tatra*—there; *kim*—what; *uta*—there is; *vikarāḥ*—transformations; *mahat-adayaḥ*—beginning with the mahat-tattva; *ataḥ*—therefore; *Vaikuṇṭha-lokasya*—of Vaikuṇṭha-loka; *kathita*—is described; *nitya*—eternal; *siddhata*—perfection.

(An explanation of the verse quoted in Text 230 follows:) There the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There are no material modes of nature, and there is no predominance of the influence of time, which destroys all things. There is no illusory, external energy, the root of so many unwanted things, so how can there be the mahat-tattva and other material transformations? In this way the eternal perfection of Vaikuṇṭhaloka is described.

#### Text 237

*harer anuvratā yatra  
śyāmāruṇa-harī-sitāḥ  
tat-tad-varṇam upāśyeśam  
tat-śarūpyam upāgatāḥ  
athavā nitya-siddhatvāt  
tat-rucam apy anāditā*

*hareh*—to Lord Hari; *anuvratah*—those devoted; *yatra*—where; *syama*—blue; *aruna*—red; *harit*—green; *sitah*—and white; *tat-tat*—various; *vrnam*—colors; *upasya*—worshipping; *isam*—the Supreme Personality of Godhead; *tat-sarupyam*—the liberation of having the same form as the Lord; *upagatah*—attained; *athava*—or; *nitya*—eternal; *siddhatvat*—because of perfection; *tat-rucam*—the same bodily luster; *api*—also; *anadita*—eternal perfection.

(An explanation of the verse quoted in Text 231 follows:) There the great devotees of Lord Hari have complexions that are either blue, red, green, or white. They worship the Lord, who manifests forms with these different colors, and they attain forms and colors like those of the Lord they worship. Or, from beginningless time their bodily luster is like the Lord's.

#### Text 238

*śrīḥ sampad-rūpiṇī mūrtā  
yatra padmāmśa-sambhavā  
mānaṁ sevāṁ racayati  
vividhābhir vibhūtibhiḥ*

*kusumākāra-śabdena  
ṛtūnām adhipo mataḥ  
tena tasyānugair grīśma-  
varśādyair ṛtubhis ca ya*

*viśeṣād gīyamānāpi  
priya-karmaiva gāyati  
satrantena padenātra  
tinantā lakṣitā kriyā*

*srih*—the goddess of fortune; *sampat-rupini murta*—whose form is the abode of all opulence and godd-fortune; *yatra*—where; *padma*—of the goddess of fortune; *amsa*—from a portion; *sambhava*—manifest; *manma*—the word "manma"; *sevam*—means "respectful services"; *racayati*—does; *vividhabhih*—various; *vibhutibhih*—accompanied by her personal associates; *kusuma-akara-sabdena*—by the word "kusumakara"; *rtunam*—of the seasons; *adhipah*—the monarch; *matah*—is considered; *tena*—by that; *tasya*—of that; *anugaiḥ*—with the followers; *grisma*—summer; *varsa*—the rainy season; *adyāiḥ*—beginning with; *rtubhih*—with the seasons; *ca*—also; *ya*—who; *visesat*—specifically; *giyamana*—being glorified; *api*—also; *priya-karma*—activities of the deamost; *eva*—certainly; *gayati*—singing; *satr-antena*—with affix "satr"; *padena*—with the word; *atra*—here; *tin-anta*—the affix "tin"; *laksita*—characterized as; *kriya*—action.

(An explanation of the verse quoted in Text 233 follows:) There goddess Śrī, who is an amśa-avatāra of Padmā-devī, the goddess of fortune, and who is the form of transcendental opulence, respectfully engages in devotional service along with many different transcendental opulences. The word {sy 168}kusumākāra" means "springtime, the king of seasons", and "anugaiḥ" means "followers". The followers of spring are summer, monsoon-season, and other seasons. The goddess of fortune is also engaged in singing the glories (gāyati) of the Lord's activities (priya-karma). {sy 168}Gāyati" (singing) here is a present-active-participle (satṛ), and "karma" (activities) is formed by adding the affix "tin" to the verbal root {sy 168}kr̥".

## Texts 239 and 240

*tatreśvaram dadarśāsau  
katham-bhūtam dr̥g-āsavam  
sandrānandair dṛśām suṣṭhu  
mādakatvāt sa āsavaḥ*

*pītāmsuka-padenasya  
dhvanyate śyāma-varṇatā*

*tatra*—there; *isvaram*—the Supreme Personality of Godhead; *dadarsa*—saw; *asau*—Brahma; *katham-bhutam*—what was the Lord like?; *dr̥k*—the very sight; *asavam*—an intoxication; *sandra*—with intense; *anandaiḥ*—bliss; *drsam*—of the sight; *susthu*—greatly; *madakatvat*—because of delighting; *sah*—He; *asavaḥ*— like

an intoxication; *pita*—yellow; *amsuka*—dress; *padena*—by the like; *asya*—of Him; *dhvanyante*—explained; *syama*—blue; *varnata*—color.

(An explanation of the verses quoted in Texts 234 a and b follows:) He saw the Supreme Personality of Godhead in the Vaikuṇṭha planets. How was the Lord described? The very sight of the Lord was intoxicating and attractive. Because the appearance of the Lord created such intense bliss among the devotees, it is said that the sight of the Lord was like an intoxication. The Lord is also described as being bluish in complexion and dressed in yellow garments.

#### Text 241

*adhyārhaṇīya-sābdena*  
*mahā-yogākhyā-pīṭhakam*  
*śrī-pādmottara-khaṇḍoktam*  
*atraivāgre pravakṣyate*

*adhyarhaniya-sabdena*—by Śrīmad-Bhāgavatam 2.9.17; *maha-yoga-akhya-pithakam*—the Lord's abode; *sri-padma-uttara-khanda*—in the Uttara-khanda of the Padma Purana; *uktam*—described; *atra*—there; *eva*—certainly; *agre*—at the beginning; *pravakṣyate*—is said.

Text 234 c's description of the Lord's Maha-yogā potencies will now be explained in the words of Padma Purāṇa, Uttara-khaṇḍa:

#### Text 242

*catasro hlādinī-kīrti-*  
*karuṇā-tuṣṭasyaḥ smṛtāḥ*  
*śaktayaḥ śodaśātraiva*  
*pūrvam eva pradarśitaḥ*

*catasrah*—four; *hladini*—bliss; *kirti*—fame; *karuna*—mercy; *tustayah*—satisfaction; *smrtah*—are described in the smṛti-sastras; *saktayah*—potencies; *sodasa*—sixteen; *atra*—here; *eva*—certainly; *purvam*—previously; *eva*—certainly; *pradarsitah*—revealed.

"The Smṛti-śāstra describes four potencies: 1. hlādinī (bliss), 2. kīrti (fame), 3. karuṇā (mercy), and 4. tuṣṭi (satisfaction). Sixteen potencies have already been

described.

#### Text 243

*vidyāyāḥ pañca parvāṇi  
sāṅkhyādīny atra pañca ca*

*vidyayah*—of knowledge; *panca*—five; *parvani*—divisions; *sakhya-adini*—beginning with sakhya-yoga; *atra*—here; *panca*—the five; *ca*—and.

"There are also five kinds of knowledge, beginning with sāṅkhya-yoga."

#### Text 244

*tāni pañcarātre*

*"sāṅkhya-yogau tu vairāgyam  
tapo bhaktiś ca keśave  
pañca parveti vidyeyam  
yayā vidvān harim viśet" iti*

*tani*—these; *pancaratre*—in the Narada-pancaratra; *sakhya*—Sakhya; *yogau*— and yoga; *tu*—also; *vairagyam*—renunciation; *tapah*—austerity; *bhaktih*— devotional service; *ca*—also; *kesave*—to Lord Kesava; *panca*—five; *parva*— parts; *iti*—thus; *vidya*—knowledge; *iyam*—this; *yaya*—by which; *vidvan*—a learned person; *harim*—Lord Hari; *viśet*—attains; *iti*—thus.

They are described in the Pañcarātra:

"Sāṅkhya, yoga, renunciation, austerity, and devotional service to Lord Keśava are the five branches of knowledge by which a wise man attains Lord Hari."

#### Text 245

*ity etābhir vṛtaṁ pañca-  
vimśatyā śaktibhiḥ sadā  
bhagair aiśvarya-dharmādyaiḥ*

*svair asādhṛaṇodayaiḥ*

*itaratra viriñcy-adāv  
adhruvair asthitaiḥ kṛśaiḥ*

*sva eva dhāmni vaikunṭhe  
ratim vidadhatam sadā  
kim vā svarūpa-bhūtatvāt  
śriyas tasyāḥ svadhāmatā*

*iti*—thus; *etabhiḥ*—with them; *vṛtam*—enkowed; *panca-vimsatya*—with 25; *saktibhiḥ*—potencies; *sada*—eternally; *bhagaiḥ*—by the word "bhagaiḥ"; *aisvarya-dharma-adyaiḥ*—with variegated opulences; *svaiḥ*—with His own; *asadharana-udayaiḥ*—extraordinary; *itaratra*—in other places; *virinci*—in the demigod Brhma; *adau*—and others; *adhruvaiḥ*—temporary; *asthitaiḥ*—uncertain; *kṛśaiḥ*—and meager; *sve*—in His own; *eva*—certainly; *dhāmni*—abode; *vaikunṭhe*—*Vaikunṭha*; *ratim*—transcendental pleasure pastimes; *vidadhatam*—performing; *sada*—eternally; *kim va*—or; *svarūpa-bhūtatvat*—manifested as His potency; *sriyah*—of Lakṣmi-devi; *tasya*—of her; *sva-dhamata*—the abode.

The Lord is surrounded by these 25 extraordinary potencies, beginning with opulence and piety, eternally. In the demigod Brahmā and other jīvas these potencies are only briefly and slightly present. The Lord enjoys pastimes in His abode of Vaikunṭha eternally, what to speak of the pastimes He enjoys as the abode of Goddess Śrī.

## Text 246

*tathā ca bhārgava-tantra*

*"śakti-śaktimatoś cāpi  
na vibhedah kathañcana  
avibhinnāpi svecchādi-  
śabdair api vibhāśyate" iti*

*tatha*—in the same way; *bhargava-tantra*—in the Bhargava-tantra; *sakti*—of the potency; *saktimatoḥ*—and the possessor of the potency; *ca*—also; *l api*—even; *na*—not; *vibhedah*—distinction; *kathañcana*—at all; *avibhinna*—not different; *sva*—own; *iccha*—desire; *adi*—beginning with; *śabdaiḥ*—by the words; *api*—even; *vibhāśyate*—is explained; *iti*—thus.

In Bhārgava-Tantra:



"The possessor of potencies (the Supreme Personality of Godhead) and the potencies themselves (the individual living entities) are not different. That they are not different is explained in the passage beginning with the word `svecchā'".

#### Text 247

*kim ca pādmottara-khaṇḍe*

*"pradhāna-parama-vyomnor  
antare virajā nadi  
vedāṅga-sveda-janita-  
toyaiḥ prasravitā śubhā*

*kim ca*—furthermore; *padma*—of the Padma Purana; *uttara-khande*—in the Uttara-khanda; *pradhana*—of the primordial material energy; *parama-vyomnoḥ*—asnd the spiritual world; *antare*—between; *viraja*—the Viraja; *nadi*—river; *veda*—of the Vedas; *anga*—of the bodies; *sveda*—from the perspiration; *janita*—produced; *toyaiḥ*—with water; *prasravita*—flowing; *subha*—auspicious.

Furthermore, in Padma Purāṇa (Uttara-khaṇḍa 255.57-64):

"On the border of the material and spiritual worlds flows the auspicious Virajā river, whose waters were manifest from the perspiration of the Personified Vedas.

#### Text 248

*"tasyāḥ pare para-vyomni  
tri-pād-bhūtaṁ sanātanam  
amṛtaṁ śāśvataṁ nityam  
anantaṁ paramaṁ padam*

*"śuddha-sattva-mayaṁ divyam  
akṣaraṁ brahmaṇaḥ padam  
aneka-koṭi-sūryāgni-  
tulya-varcasam avyayam*

*"sarva-veda-mayaṁ śubhraṁ  
sarva-pralaya-varjitam  
asaṅkhyam ajaraṁ satyam  
jāgrat-svapnādi-varjitam*

"hitaṇmayam mokṣa-padam  
brahmānanda-sukhāhvayam'  
samānādhikya-rahitam  
ādy-anta-rahitam śubham

"tejasāty-adbhutam ramyam  
nityam ānanda-sāgaram  
evam ādi-guṇopetam  
tad viṣṇoḥ paramam padam "

*tasyah*—that Viraja river; *pare*—on the farther shore; *para-vyomni*—in the spiritual sky; *tri-pad-bhutam*—comprising three fourth of all existence; *sanatanam*—eternal; *amrtam*—nectarean; *sasvatam*—everlasting; *nityam*—eternal; *anantam*—unlimited; *paramam*—transcendental; *padam*—place; *suddha-sattva*—the modes of pure goodness; *mayam*—consisting of; *divyam*—spiritual and splendid; *aksaram*—undecaying; *brahmanah*—of the Supreme; *padam*—the abode; *aneka*—innumerable; *koti*—millions; *surya*—suns; *agni*—and blazing fires; *tulya*—equal; *varcasam*—splendor; *avyayam*—imperishable; *sarva*—of all; *veda*—the Vedas; *mayam*—consisting; *subhram*—splendid; *sarva*—of all; *pralaya*—desertion; *varjitam*—devoid; *sankhyam*—immeasurable; *ajaram*—free from age and decay; *satyam*—reality; *jagrat*—wakefulness; *svapna*—sleep; *adi*—and other states of material consciousness; *varjitam*—devoid of; *hiranmayam*—with a golden aura; *moksa-padam*—the place of liberation; *brahma*—spiritual; *anta*—or end; *rahitam*—without; *subham*—auspicious; *tejasa*—with effulgence; *ati*—very; *adbhutam*—wonderful; *ramyam*—delightful; *nityam*—eternal; *ananda*—of bliss; *sagaram*—like an ocean; *evam*—in this way; *adi*—beginning with; *guna*—with these qualities; *upetam*—endowed; *tat*—that; *visṇoḥ*—of Lord Viṣṇu; *paramam*—supreme; *padam*—abode.

"On the far shore of that river, in the spiritual sky, is the eternal, imperishable, unlimited spiritual world, which is three fourths of all existence, which is made of pure goodness, which never decays, which is the abode of Brahman, which is splendid as countless millions of suns and fires, which never withers, which contains all knowledge, which is splendid, which is not touched by any of the periods of cosmic devastation, which is immeasurable, which is free from old-age, which is the eternal spiritual reality, which is free from material states beginning with wakefulness and sleep, which has a golden splendor, which is the abode of liberation, which brings spiritual bliss, which has no equal or superior, which has no beginning or end, which is auspicious, which is wonderfully glorious, which is charming, which is eternal, and which is an ocean of bliss. These are the qualities of Lord Viṣṇu's supreme abode.

*na tad bhāsayate sūryo  
na śaśāṅko na pāvakah  
yad gatvā na nivartante  
tad dhāma paramam hareḥ*

*na*—not; *tat*—that; *bhasayate*—illuminates; *suryah*—sun; *na*—nor; *sasankah*—the moon; *na*—nor; *pavakah*—fire, electricity; *yat*—where; *gatva*—going; *na*—never; *nivartante*—come back; *tat dhama*—that abode; *paramam*—supreme; *hareḥ*—of Lord Hari.

"That abode of Lord Hari is not illuminated by the sun or moon, nor by electricity. One who reaches it never returns to this material world.

#### Text 250

*"tad viṣṇoḥ paramam dhāma  
śāśvataṁ nityam acyutam  
na hi varṇayitum śakyam  
kalpa-koti-śatair api"*

*tat*—that; *visnih*—of Lord Viṣṇu; *paramam*—supreme; *dhama*—abode; *sasvatam*—eternal; *nityam*—imperishable; *acyutam*—without fault; *na*—not; *hi*—certainly; *varṇayitam*—to be described; *sakyam*—is able; *kalpa*—of Brahma's days; *koti-sataih*—with hundreds of millions; *api*—even.

"Even in hundreds and millions of Brahmā's days one cannot completely describe this eternal and faultless abode of Lord Viṣṇu."

#### Text 251

*tatraivāgre*

*"śrīśāṅghri-bhakti-sevaika-  
rasa-bhoga-vivardhitaḥ  
mahātmāno mahā-bhāgā  
bhagavat-pāda-sevakāḥ  
tad viṣṇoḥ paramam dhāma  
yānti prema-sukha-pradam*

*"nānā-janapadākīrṇam*

*vaikunṭham tad dhareḥ padam  
prakarais ca vimānaiś ca  
saudhai ratna-mayair vṛtam*

*tatra*—in the same scripture; *eva*—certainly; *agre*—in the beginning; *sri-isa*—of the master of the goddess of fortune; *anghri*—to the lotus feet; *seva*—of service; *eka*—sole; *rasa*—the mellows; *bhoga-vivardhitah*—relishing; *maha-atmanah*—great souls; *maha-bhagah*—very fortunate; *bhagavat*—of the Supreme Personality of Godhead; *pada*—the lotus feet; *sevakah*—servants; *tat*—that; *visnoh*—of Lord Viṣṇu; *paramam*—supreme; *dhama*—abode; *yanti*—attain; *prema*—of pure love of God; *sukha*—the bliss; *pradam*—granting; *nana*—with various; *janapada*—residents; *akirnam*—filled; *vaikuntham*—Vaikuṇṭha; *tat*—that; *hareh*—of Lord Hari; *padam*—abode; *prakariah*—with walls; *ca*—and; *vimanaih*—airplanes; *ca*—also; *saudhaih*—with palaces; *ratna-mayaih*—studded with jewels; *vṛtam*—filled.

As before (Padma Purāṇa, Uttara-khaṇḍa 256.9-21):

"Very fortunate great souls who serve the Lord's feet, who are filled with the nectar of loving service to feet of Śrī's husband, attain Lord Viṣṇu's supreme abode, which gives the bliss of spiritual love. That is Lord Hari's abode of Vaikuṇṭha, which is filled with many cities, airplanes and jewel palaces."

#### Text 252

*"tan-madhye nāgarī dityā  
sayodhyeti prakīrtitā  
maṇi-kāñcana-citrāḍhya-  
prakarais toraṇair vṛtā  
catur-dvāra-samāyuktā  
ratna-gopura-saṁvṛtā*

*tat*—of that spiritual world; *madhye*—in the middle; *nagari*—a city; *divya*—transcendental; *sa*—that; *ayodhya*—Ayodhya; *iti -thus*; *prakirtita*—named; *mani*—with jewels; *kancana*—and gold; *citra*—colorful; *adhya*—enriched; *prakaraih*—with walls; *toranaih*—with gates; *vṛta*—endowed; *catuh*—with four; *dvara*—doors; *samyukta*—endowed; *ratna*—with jewels; *gopura*—with gates; *saṁvṛta*—endowed.

"In its midst is a splendid city named Ayodhyā surrounded by many walls colorful with gold and jewels, many jewel arches, and four great doors.

#### Text 253

"caṇḍādi-dvāra-pālaiś ca  
kumudādyaiḥ su-rakṣitā  
cāṇḍa-pracāṇḍau prāg-dvāre  
yāmye bhadra-subhadrakau  
varūnyam jaya-vijayau  
saumye dhātṛ-vidhātarau

*canda*—with Canda; *adi*—beginning; *dvara*—of the gates; *palaiḥ*—with protectors; *ca*—also; *kumuda-adyaiḥ*—beginning with kumuda; *su*—nicely; *rakṣita*—protected; *cand-a* Canda; *praucandau*—and Pracanda; *prak-dvare*—at the eastern gate; *yāmye*—at the south; *bhadra*—Bhadra; *subhadraka*—and Subhadra; *varūnyam*—at the west; *jaya*—Jaya; *vijaya*—and vijaya; *saumye*—at the north; *dhatr*—Dhata; *vidhatarau*—and Vidhata.

"By gatekeepers headed by Cāṇḍa, and by Kumuda and others, it is protected. Cāṇḍa and Pracāṇḍa guard the eastern gate, Bhadra and Subhadra the southern gate, Jaya and Vijaya the western gate, and Dhātā and Vidhātā the northern gate.

#### Text 254

"kumudaḥ kumudākṣaś ca  
puṇḍarīko 'tha vāmanaḥ  
śaṅkukarṇaḥ sarvanetraḥ  
sumukhaḥ supraṭiṣṭhitaḥ  
ete dik-patayaḥ protāḥ  
puryām atra śubhānane

*kumudaḥ*—Kumudha; *kumudakṣaḥ*—Kumudakṣa; *ca*—also; *puṇḍarikah*—Pundarika; *atha*—then; *vamanaḥ*—Vamana; *sankukarnah*—Sankukarna; *sarvanetraḥ*—Sarvanetra; *sumukhaḥ*—Sumukha; *supratisthitaḥ*—Supratisthita—ete—they; *dik*—of the directions; *patayaḥ*—protectors; *proktah*—are described; *puryam*—in the city; *atra*—here; *subha-anane*—O beautiful-faced Parvati.

"Kumuda, Kumudākṣa, Puṇḍarīka, Vāmana, Śaṅkukarṇa, Sarvanetra, Sumukha, and Supraṭiṣṭhita guard the directions in this city, O beautiful-faced Pārvatī.

#### Text 255

"koṭi-vaiśvānara-prākhyā-  
grha-paṅktibhir āvṛtā  
ārūḍha-yauvanair nityair  
divya-narī-narair yutā

*koṭi*—millions; *vaiśvanara*—blazing fires; *prakhyā*—like; *grha*—home;  
*paṅktibhiḥ*—with a series; *āvṛta*—filled; *ārūḍha*—full blossomed; *yauvanaiḥ*—  
youth; *nityaiḥ*—eternal; *divya*—splendid; *narī*—women; *naraiḥ*—and men; *yuta*—  
endowed with.

"It is filled with palaces brilliant as millions of blazing fires. It is filled with  
splendid men and women eternally in the perfection of youth.

#### Text 256

"antaḥ-puraṁ tu devasya  
madhye purya manoharam  
maṇi-prakara-samyuktam  
vara-toraṇa-śobhitam

"vimānair grha-mukhyaiś ca  
prāsādair bahubhir vṛtam  
divyāpsaro-gaṇaiḥ strībhiḥ  
sarvataḥ samalāṅkṛtam

*antaḥ-puraṁ*—the private apartments; *tu*—but; *devasya*—of the Supreme  
Personality of Godhead; *madhya*—in the center; *puryaḥ*—of the city; *manah-  
haram*—enchanting; *maṇi*—jewelled; *prakara*—with walls; *samyuktam*—endowed;  
*vara*—with; *excellent*; *torana*—gates; *śobhitam*—decorated; *vimanaiḥ*—with  
airplanes; *grha-mukhyaiḥ*—excellent homes; *ca*—and; *prasadaḥ*—with palaces;  
*bahubhiḥ*—many; *vṛtam*—endowed; *dibya*—transcendental; *apsarah-gaṇaiḥ*—with  
Apsaras; *strībhiḥ*—with women; *sarvataḥ*—everywhere; *samalāṅkṛtam*—decorated.

"In the center is the Lord's beautiful palace enclosed by jewel walls, beautiful  
with great gates, surrounded by many vimānas and palaces, and decorated with  
splendid apsara women everywhere.

#### Text 257

"madhye tu maṇḍapaṁ divyaṁ

*rāja-sthānam mahotsavam  
māṇikyā-stambha-sāhasra-  
justam ratna-mayam śubham  
nitya-muktaiḥ samākīrṇam  
sāma-gānopaśobhitam*

*madhye*—in the middle; *tu*—also; *mandapam*—palace; *divyam*—splendid; *raja*—of the king; *sthanam*—the place; *maha-utsavam*—filled with the spirit of festive happiness; *manikyā*—with rubies; *stambha*—with columns; *sahasra*—thousands; *justam*—endowed; *ratna*—of jewels; *mayam*—constructed; *subham*—auspicious; *nitya-muktaiḥ*—by the eternally liberated souls; *samakīrṇam*—filled; *sama*—of the Sama Veda; *gana*—by the songs; *supasobhitam*—decorated.

"In the center is the king's splendid, beautiful, and very festive place, filled with jewels, containing thousands of ruby pillars, filled with eternally liberated souls, and beautiful with songs of the Sāma Veda.

#### Text 258

*"madhye simhāsanam ramyam  
sarva-veda-mayam śubham  
dharmādi-daivatair nityair  
vṛtam veda-mayātmakaiḥ  
dharma-jñāna-mahaiśvarya-  
vairāgyaiḥ pada-vigrahaiḥ*

*madhye*—in the center; *simhasanam*—throne; *ramyam*—beautiful; *sarva-veda-mayam*—constructed of Vedic hymns; *subham*—auspicious; *dharma*—religion; *adi*—beginning with; *daivataiḥ*—by the deities; *nityaiḥ*—eternal; *vṛtam*—surrounded; *veda-maya-atmakaiḥ*—full in knowledge; *dharma*—piety; *jñana*—knowledge; *maha*—great; *aiśvarya*—opulence; *vairāgyaiḥ*—and renunciation; *pada-vigrahaḥ*—personified.

"In the center of that place is a beautiful and auspicious throne made of all the Vedas and surrounded by the eternal personified Vedas and the deities of religion, knowledge, opulence, and renunciation."

#### Text 259

*tatraiva*

"*vasanti madhyame tatra  
vahni-sūrya-sudhāmsavaḥ  
kūrmaś ca nāga-rājaśca  
vainaṭeyas trayīśvaraḥ*

"*chandāmsi sarva-mantrāś ca  
pīṭha-rūpatvam āsthitaḥ  
sarvākṣara-mayaṁ divyaṁ  
yoga-pīṭham iti smṛtam*

*tatra*—in the Uttara-khanda of the Padma Purana; *eva*—certainly; *vasanti*—reside; *madhyam*—in the middle of the palace; *tatra*—there; *vahni*—the deity of fire; *surya*—the deity of the sun; *sudhamsavaḥ*—the moon-god; *kurmah*-Kurma-avatara; *ca*—and; *naga-rajah*—Ananta Sesha, the king of serpents; *ca*—also; *vainateyah*—Garuda; *trayi-isvarah*—the master of the Vedas; *chandamsi*—Vedic hymns; *sarva*—all; *mantrah*—mantras; *ca*—and; *pīṭha-ruptvam*—the holy place; *asthitah*—situated; *sarva*—all; *aksara*—scriptures; *mayam*—consisting of; *divyam*—transcendental; *yoga-pitam*—holy place; *iti*—thus; *smṛtam*—is remembered.

There also (in another passage of Padma Purāṇa, Uttara-khaṇḍa 256.23-54):

"In the center reside the deities of fire, sun and moon, Kūrma-avatāra, Ananta Śeṣa, and Garuḍa, the master of the three Vedas. The Vedic hymns and all sacred mantras also stay in that holy place, which is made of all the Vedas, and which is known in the Smṛti-śāstra as the yoga-pīṭha.

## Text 260

"*tan-madhye 'ṣṭa-dalaṁ padmam  
udayārka-sama-prabham  
tan-madhye karṇikāyāṁ tu  
savitryāṁ śubha-darśane  
īśvaryā saha devasāḥ  
tatṛāsīnaḥ paraḥ pumān*

*tat*—of that; *madhye*—in the center; *asta*—with eight; *dalam*—petals; *padmam*—lotus flower; *udaya*—rising; *arka*—sun; *sama*—equal; *prabham*—splendor; *tat*—of that; *madhye*—in the center; *karnikayam*—in the whorl; *tu*—also; *savitryam*—in the Gayatri mantra; *subha-darsane*—O beautiful Parvati; *isvarya*—the goddess of fortune; *saha*—with; *deva-isah*—the master of the demigods; *tatra*—there; *asinaḥ*—seated; *paraḥ puman*—the Supreme Personality of Godhead.



"In the center is an eight-petalled lotus flower as brilliant as the rising sun, and in the center of that flower is the Gāyatrī mantra. O beautiful Pārvatī, in that place the Supreme Personality of Godhead sits with the goddess of fortune.

#### Text 261

"*indīvara-dala-śyśmaḥ*  
*sūrya-koti-sama-prabhah*  
*yuvā kimāraḥ snigdhaṅgaḥ*  
*komalāvayavair yutaḥ*

*indivara*—of a blue lotus flower; *dala*—petal; *syamah*—dark; *surya*—of suns; *koti*; millions; *sama*—equal; *prabhah*—effulgence; *yuva kumarah*—a youth; *snigdha-angah*—beautiful; *komala*—with delicate; *avayavaih*—features; *yutah*—endowed.

"He is young, dark as a blue lotus petal, and splendid as millions of suns. His limbs are splendid and handsome, and His features graceful and delicate.

#### Text 262

"*phulla-raktāmbuja-nibha-*  
*komalāṅghri-karābjavān*  
*prabiddha-puṇḍarīkākṣaḥ*  
*su-bhrūy-latā-yugāṅkitaḥ*

*phulla*—expanded; *rakta*—red; *ambuja*—lotus flower; *nibha*—resembling; *komala*—delicate; *anghri*—feet; *kara*—and hands; *abja-van*—with lotuses; *prabuddha*—opened; *pundarika*—like white lotus flowers; *aksah*—eyes; *su*—beautiful; *bhru*—eyebrows; *lata*—like creepers; *yuga*—two; *ankitah*—marked.

"His delicate hands and feet are like blossoming red lotuses, His eyes are blossoming lotuses, and His graceful eyebrows are two vines.

#### Text 263

"*su-nāsaḥ su-kapolāḍhyaḥ*  
*su-śobha-mukha-paṅkajaḥ*

*muktā-phalābha-dantādhyah  
su-smitādhāra-vidrumah*

su—beautiful; *nasah*—nose; su—beautiful; *kapola*—cheeks; *adhyah*—enriched; *su-sobha*—beautiful; *mukha*—mouth; *panjkajah*—lotus; *mukta-phala*—pearls; *abha*—splendor; *danta*—with teeth; *adhyah*—enriched; su—beautiful; *smita*—smile; *adhara*—lips; *vikramah-vidrumah*—like the red jewels which grow on the coral-tree.

"His nose is handsome. His cheeks are handsome. His lotus mouth is handsome. He is glorious with teeth like a row of pearls. His gracefully smiling coral lips are handsome.

#### Text 264

*"paripūrṇendu-saṅkāśa-  
su-smitānana-pankajah  
taruṇāditya-varṇābhyām  
kuṇḍalābhyām virājitaḥ*

*paripurna*—full; *indu*—moon; *sankasa*—appearance; su—beautiful; *smit*—smiling; *anana*—face; *pankajah*—lotus flower; *taruna*—rising; *aditya*—sun; *varanabhyam*—with the splendor; *kundalabhyam*—with two earrings; *virajitah*—decorated.

"His smiling lotus face is splendid as a full moon. He shines with earrings the color of rising suns.

#### Text 265

*"su-snigdha-nīla-kuṭila-  
kuṇṭalair upasobhitaḥ  
mandāra-pārijātādhyah  
kavarī-kṛta-keśavān*

su-snigdha—beautiful; *nila*—black; *kutula*—curling; *kuntalaih*—with locks of hair; *upasobhitaḥ*—decorated; *mandara*—with celestial mandara flowers; *parijata*—and parijata flowers; *adhyah*—enriched; *kavari-kṛta*—decorated; *desavan*—with hair.

"He is glorious with glistening curly black hair decorated with mandāra and pārijāta flowers.

#### Text 266

"*prātar-udyat-sahasrāmśu-  
nibha-kaustubha-śobhitāḥ  
hāra-svarṇa-srag-āsakta-  
kambu-grīva-virājitaḥ*

*prataḥ*—in the morning; *udyat*—rising; *sahasra-amsu*—brilliant sun; *nibha*—resembling; *kaustubha*—with the Kaustubha jewel; *sobhitah*—decorated; *hara*—with pearl necklaces; *svarna*—and golden; *srag*—necklaces; *asakta*—decorated; *kambu*—like a conch-shell; *griva*—neck; *virajitah*—splendid.

"He is decorated with a Kaustubha jewel splendid as the rising sun. He is splendid with gold and pearl necklaces around His conchshell neck.

#### Text 267

"*simha-skandha-nibhaiḥ proddaiḥ  
pīnair aṁsair virājitaḥ  
pīna-vṛttrāyata-bhujais  
caturbhir upaśobhitaḥ  
aṅguliyaiś ca kaṭakaiḥ  
keyūrain upaśobhitaḥ*

*simha*—of lion; *skandha*—shoulders; *nibhaiḥ*—resembling; *proccaiḥ*—tall; *pīnaiḥ*—broad; *aṁsaiḥ*—with shoulderes; *virajitah*—appearing very splendid; *pīna-vetta-ayata*—broad; *bhujaiḥ*—with arms; *caturbhiḥ*—four; *upasobhitah*—beautified; *aṅguliyaiḥ*—with rings on His fingers; *ca*—and; *katakaiḥ*—with bracelets; *kayuraiḥ*—and armlets; *upasoabhitah*—decorated.

"He is glorious with four broad powerful arms, and four broad lionlike shoulders. He is glorious with many bracelets, armlets, and rings.

#### Text 268

"bālārka-koti-saṅkāśaiḥ  
kaustubhādyaiḥ su-bhūṣaṇaiḥ  
virājita-mahā-vakṣā  
vana-mālā-vibhūṣitaḥ

*bala*—rising; *arka*—suns; *koti*—of millions; *sankasaiḥ*—with the appearance;  
*kaustubha-adyaiḥ*—the Kaustubha jewel and other precious stones; *su-bhusanaiḥ*—  
with beautiful decorations; *virajita*—splendid; *maha*—broad; *vakṣaḥ*—chest; *vana-*  
*mala*—with garlands of forest flowers; *vibhusitaḥ*—decorated.

"His splendid broad chest is decorated with forest garlands and with the  
Kaustubha jewel and other ornaments splendid as millions of rising suns.

#### Text 269

"vidhātur janana-sthāna-  
nābhi-pankaja-śobhitaḥ  
bālātāpa-nibha-slakṣṇa-  
pīta-vastra-samanvitaḥ

*vidhatuḥ*—of Brahma; *janana*—of birth; *sthana*—the place; *nabhi*—navel;  
*pankaja*—with the lotus; *śobhitaḥ*—beautified; *bala-atapa*—the rising sun; *nibha*—  
resembling; *slakṣṇa*—fine; *pita*—yellow; *vastra*—garments; *samanvitaḥ*—wearing.

"He is glorious with a lotus navel that is Brahmā's birthplace. He wears fine  
yellow garments splendid as the rising sun.

#### Text 270

"nānā-ratna-vicitrāṅghri-  
katakābhyām virājitaḥ  
sa-jyotsna-candra-pratimā-  
nakha-panktibhir āvṛtaḥ

*nana*—various; *ratna*—jewels; *vicitra*—colorful anghri—feet; *katakabhyam*—with  
anklets; *virajitaḥ*—splendid; *sa-jyotsna*—effulgent; *candra*—moon; *pratima*; form;  
*nakha-panktibhir*—with toe-nails; *avṛtaḥ*—endowed.

"He is glorious with anklets wonderful with many jewels. His nails are splendid as glistening moons.

#### Text 271

"*koṭi-kandarpa-lavanyah*  
*saundrya*—nidhir acyutaḥ  
*divya-candana-liptāṅgo*  
*vana-mālā-vibhūsitah*

"*śaṅkha-cakra-grhītābhyām*  
*udbāhūbhyām virājitaḥ*  
*varadābhaya-hastābhyām*  
*itarābhyām tathaiva ca*

*koti*—millions; *kandarpa*—of cupids; *lavanyah*—beauty; *saundarya*—of beauty; *nidhiḥ*—like an ocean; *acyutaḥ*—infallible; *divya*—glistening; *candana*—with sandalwood paste; *lipta*—anointed; *angah*—limbs; *vana-mala*—with a garland of forest flowers; *vibhusitah*—decorated; *śaṅkha*—club; *cakra*—and disk; *grhitabhyam*—holding; *udbahubhyam*—with two upraised arms; *virajitah*—splendid; *varada*—granting benedictions; *abhaya*—and fearlessness; *hastabhyam*—with two hands; *itarabhyam*—other; *tatha*—in the same way; *eva*—certainly; *ca*—and.

"He is more handsome than millions of Kāmadevas. He is an ocean of handsomeness. His limbs are anointed with glistening sandal paste. He is decorated with a forest garland. He is glorious with two raised hands holding a conch and cakra and His two other hands granting blessings and fearlessness.

#### Text 272

"*vamāṅka-saṁsthitā devī*  
*mahā-lakṣmīr maheśvarī*  
*hiranya-varṇā harinī*  
*suvarṇa-rajata-srajā*

*vama*—left; *anka*—lap; *saṁsthitā*—situated; *devī*—the goddess; *maha-laksmī*—Maha-Laksmī—maha-isvari—the supreme goddess; *hiranya*—golden; *varṇa*—in complexion; *harini*—beautiful; *suvarṇa*—golden; *rajata*—and silver; *sraj*—with garlands.

"Decorated with golden and silver necklaces, beautiful golden Goddess Mahā-Lakṣmī sits at His left.

#### Text 273

"sarva-lakṣaṇa-sampannā  
yauvanārambha-vigrahā  
ratna-kunḍala-saṁyuktā  
nīla-kuñcita-śirṣajā

sarva—all; lakṣaṇa-sampanna—transcendental opulences; yauvana—of youth; arambha—at the beginning; vigraha—form; ratna—jewelled; kundala—with earrings; saṁyukta—endowed; nīla—black; kuncita—curling; sirsaja— hairs.

"She has all virtues. Her form is always at the beginning of youth. She wears jewel earrings. Her curly hair is black.

#### Text 274

"divya-candana-liptāṅgī  
divya-puṣpopaśobhitā  
mandāra-ketakī-jātī-  
puṣpāñcita-su-kunṭalā

divya—splendid; candana—sandalwood paste; lipta—anoointed; angi—form; divya—splendid; puspa—with flowers; upasobhita—beutified; mandara—with mandra; ketaki—ketaki—jati—and Jati; puspa—flowers; ancit—decorated; su—beutiful; kuntala—hair.

"Her limbs are anoointed with glistening sandal paste. She is decorated with splendid flowers. Her curly hair is decorated with mandāra, ketakī and jāti flowers.

#### Text 275

"su-bhrūḥ su-nāsā su-śroṇī  
pīnonnata-payodharā

*paripūrṇendu-saṅkāśa-  
su-smitānana-pankajā*

*su*—with beautiful; *bhruh*—eyebrows; *su*—beautiful; *nasa*—nose; *su*—beautiful; *sroni*—hips; *pina*—large; *unnata*—raised; *payodhara*—breasts; *paripurna*—full; *indu*—moon; *sankasa*—appearance; *su*—beautiful; *smita*—smiling; *anana*—face; *pankaja*—lotus.

"Her eyebrows are beautiful. Her nose is beautiful. Her hips are beautiful. She has large raised breasts. Her beautiful smiling lotus face is splendid as the full moon.

#### Text 276

*"taruṇāditya-varṇābhyām  
kuṇḍalābhyām virājita  
tapta-kāñcana-varṇābhā  
tapta-kāñcana-bhūṣaṇā*

*taruna*—rising; *aditya*—sun; *varabhyam*—with the color; *kundalabhyam*—with two earrings; *virajita*—beautified; *tapta*—molten; *kancana*—gold; *varna-abha*—with a complexion the color of; *tapta*—molten *kancana*—of gold; *bhusana*—with ornaments.

"She is splendid with earrings the color of the rising sun. She is the color of molten gold. Her ornaments are made of gold.

#### Text 277

*"hastais caturbhiḥ saṁyuktā  
kānakāmbuja-bhūṣitā  
nānā-ratna-vicitrādhyā-  
kānakāmbuja-mālayā  
hāra-keyūra-katakair  
aṅgurīyaiś ca bhūṣitā*

*hastiah*—with hands; *cturbhih*—four; *samyukta*—endowed; *kanaka*—golden; *ambuja*—lotus flowers; *bhusita*—decorated; *nana*—various; *ratna*—jewels; *vicitra*—colorful; *adhyā*—enriched; *kanaka*—golden; *ambuja*—lotus flowers; *malaya*—with a garland; *hara*—with necklaces; *keyura*—armlets; *katakaih*—and bracelets;

*anguriyaih*—with rings on her fingers; *ca*—also; *bhusita*— decorated.

"She has four hands. She is decorated with a golden lotus. She is decorated with a necklace of golden lotuses wonderfully studded with many jewels. She is decorated with rings, bracelets, armlets, and necklaces.

#### Text 278

*"bhuja-yugma-dhṛtodagra-  
padma-yugma-virājītā  
grhīta-mātuluṅgākhyā-  
jambunāda-karāñcitā*

*bhuja*—arms; *yugma*—two; *dhṛta-udagra*—upraised; *padma*—lotus flowers; *yugma*—two; *virājita*—splendid; *grhita*—clasped; *matulunga*—matulunga; *akhya*—named; *jambunada*—golden; *kara*—hands; *ancita*—decorated.

"Her two upraised hands hold two lotus flowers, and her two other hands hold golden matuluṅga fruits.

#### Text 279

*"evam nityānapāyinyā  
mahā-lakṣmī māheśvaraḥ  
modate parama-vyomni  
śāśvate sarvadā prabhuḥ*

*evam*—in this way; *nitya-anapayinya*—with His constant companion; *maha-lakṣmya*—Maha-Lakṣmī; *maha-isvarah*—the Supreme Personality of Godhead; *modate*—experiences transcendental bliss; *parama-vyomni*—in the spiritual sky; *sasate*—eternal; *sarvada*—eternally; *prabhuḥ*—the supreme master.

"In this way the Supreme Personality of Godhead eternally enjoys transcendental bliss in the company of His eternal companion, Mahā-Lakṣmī, in the eternal spiritual sky.

#### Texts 280 and 281



"parśvayor avaṇī-līle  
samāsīne śubhānane  
aṣṭa-dikṣu dalāgreṣu  
vimalādyāś ca śaktayaḥ

"vimalotkarṣiṇī jñānā  
kriyā yogā tathaiva ca  
prāhvī satyā tatheśānā  
mahīśyaḥ paramātmanah

"grhītvā cāmarān divyān  
sudhākārap-sama-prabhāḥ  
sarva-lakṣaṇa—sampannā  
modante patim acyutam

parsvayoh—at the heels; *avani*—Bhu; *lile*—and Lila; *samasine*—residing; *subha-anane*—O beautiful Parvati; *asta*—in the eight; *diksu*—directions; *dala-agresu*—in the first petals of the lotus flower; *vimala*—with Vimala; *adyah*—beginning; *ca*—also; *śaktayah*—potencies; *vimala*—Vimala; *utkarsini*—Utkarsini; *jnana*—Jnana; *kriya*—Kriya; *yoga*; *Yoga*; *tatha*—in the same way; *eva*—certainly; *ca*—also; *prahvi*—Prahvi; *satya*—Satya; *tatha*—in the same way; *isana*—Isana; *mahisyah*—queens; *parama-atmanah*—of the Supreme Personality of Godhead; *grhitva*—accepting; *ca*—also; *amaran*—the demigods; *divyan*—in the celestial planets; *sudhakara*—to the moon; *sama*—with equal; *prabhah*—splendor; *sarva-laksana*—with all transcendental opulences; *sampanna*—endowed; *modante*—delight; *patim*—their husband; *acyutam*—the infallible Supreme Personality of Godhead.

"O girl with the beautiful face, Bhū and Līlā stay at His sides, and the potencies headed by Vimalā stay on the petals in the eight directions. Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prāhvī, Satyā, and Iśānā are the Lord's queens. Holding cāmaras splendid as nectar moons, they please their husband, the infallible Lord.

## Text 282

"divyāpsaro-gaṇāḥ pañca-  
śata-sāṅkhyas ca yoṣitaḥ  
antaḥ-pura-nivāsinyah  
sarvābhāraṇa-bhūṣitāḥ

"padma-hastāś ca tāḥ sarvāḥ  
koṭi-vaiśvānara-prabhāḥ  
sarva-lakṣaṇa-sampannāḥ

*sitāṁśu-saḍṣānanāḥ  
tābhiḥ parivṛto rājā  
śuśubhe paramaḥ pumān*

*divya*—transcendental; *apsarah-ganah*—celestial ladies; *panca-sata*—500; *sankhya*—in number; *ca*—also; *yositah*—women; *antah-pura*—of the inner chambers of the palace; *nivasinyah*—residents; *sarva*—with all; *abharana*—ornaments; *bhusitah*—decorated; *padma*—like lotus flowers; *hastah*—with hands; *ca*—also; *tah*—they; *sarvah*—all; *koti*—millions; *vaisvanara*—of fires; *prabhah*—with the splendor; *sarva*—with all; *laksana-sampannah*—opulence; *sitamsu*—the moon; *sadrsa*—like; *ananah*—with faces; *tabhiḥ*—with them; *parvrtah*—accompanied; *raha*—the supreme monarch; *susubhe*—appeared very splendid; *paramah*—the supreme; *puman*—person.

"Decorated with all ornaments, splendid as millions of blazing fires, filled with all virtues, their hands lotus flowers and their faces like cooling moons, five hundred transcendental apsarās reside in the inner rooms of the palace. Surrounded by them, the king, the Personality of Godhead, shines with great splendor.

### Text 283

*"ananta-vihagādhīśa-  
senāny-ādyaiḥ sureśvaraiḥ  
anyaiḥ parijanair nityair  
muktais ca parisamvṛtaḥ  
modate ramayā sārddham  
bhogaiśvaryaiḥ paraḥ pumān"*

*ananta*—Ananta Sesa; *vihaga-adhisa*—Garuda, the king of birds; *senani*—Visvakṣena; *adyaiḥ*—beginning with; *sura*—of the demigods; *isvaraiḥ*—with the controllers; *anyaiḥ*—other; *parijanaiḥ*—with His associates; *nityaiḥ*—eternal; *muktaiḥ*—liberated; *ca*—also; *parisamvṛtaḥ*—accompanied; *modate*—enjoys transcendental bliss; *ramaya*—the goddess of fortune; *sārddham*—accompanied by; *bhoga*—with transcendental pleasures; *aiśvaryaiḥ*—and opulences; *paraḥ*—the supreme; *puman*—person.

"Surrounded by the devotees headed by Ananta Śeṣa, Garuḍa the king of birds, General Viṣvakṣena and other eternally liberated associates, and accompanied by Goddess Ramā, the Supreme Person enjoys with great opulence."

## Text 284

*atra kārīkāḥ*

*arthataḥ śabdataś cātra  
yat punaḥ punar ucyate  
tad asambhavya-vastutvāt  
pratītyai hetu-vādinām*

*atra*—of these verses; *kārīkah*—the explanation may be given; *arthataḥ*—according to the meaning; *sabdataḥ*—according to the words; *ca*—also; *atra*— in this description; *yat*—what; *punaḥ*—again; *punaḥ*—and again; *ucyate*—is said; *tat*—that; *asambhavya-vastutvat*—because of being impossible to accept; *pratītyai*—as an article of faith; *hetu-vadinam*—of the philosophers.

## Explanations

Because these things are materially impossible, what has been directly and indirectly and again and again said here should be accepted by philosophers on faith.

## Text 285

*śrīśa-niśvāsa-rūpāṇām  
vedānām tatra mūrtatā  
tatas tad-aṅgato jātaḥ  
svedaḥ parama-pāvanaḥ*

*sri-isa*—of Lord Nārāyaṇa, the husband of the goddess of fortune; *nisvasa-rupanam*—with faith in; *vedanam*—of the Vedas; *tatra*—there; *murtata*—the condition of having a form; *tataḥ*—therefore; *tat-angataḥ*—from His transcendental body; *jataḥ*—produced; *svedaḥ*—perspiration; *parama*—supremely; *pavanah*—purifying.

There (in Vaikuṇṭha) the Vedas, which are Lord Nārāyaṇa's breath, have form. The perspiration born from His limbs is supremely purifying.

## Text 286

*tripād-vibhūter dhāmatvāt  
tripād-bhūtaṁ hi tat padam  
vibhūtir māyikī sarvā  
prokta pādātmika yataḥ*

*tri-pad-vibhuteh*—of the three fourth of the energy; *dhamatvat*—because of being the abode; *tri-pad-bhutam*—consisting of three fourth of the energy; *hi*—certainly; *tat padam*—that abode; *vibhutih*—the energy or potency; *mayiki*—material; *sarva*—all; *proka*—said; *pada-armika*—only one fourth; *yatah*—therefore.

Because it consists of three fourths of the Lord's energy, the spiritual world is called tripād-bhūta. Being a manifestation of one fourth of the Lord's energy, the material world is called eka-pād.\*

#### Text 287

*amṛtaṁ suṣṭhu madhuraṁ  
śāśvataṁ tu muhur navam  
śuddha-sattvaṁ tu tat proktaṁ  
sattvaṁ aprākṛtaṁ tu yat  
nityākṣarādi-śabdais tu  
ṣaḍ-bhāva-parivarjanam*

*amrtam*—the word "amrtam"; *susthu*—clearly; *madhuraṁ*—means "sweet"; *sasvatam*—the word "sasvatam"; *tu*—also; *muhuh*—at every moment; *navam*—new and fresh; *suddha-sattvam*—the word "suddha-sattvam"; *tu*—also; *tat*—that; *proktam*—is said; *sattvam*—existence; *aprakartam*—non-material; *tu*—also; *yat*—which; *nitya*—"nitya"; *aksara*—"aksara"; *adi*—beginning with; *sabdaih*—by the words; *tu*—also; *sat-bhava*—the six transformations of material existence; *parivarjanam*—devoid of.

In the verse quoted in Text 248, "amṛtam" means {.sy 168}nectar", "śāśvataṁ" means "ever new and fresh", "śuddha-sattvam" means "not material", and the series of words beginning with "nitya" and {.sy 168}akṣara" mean (that the spiritual world) is free from the six material transformations.

Note: The six material transformations are birth, growth, existence, change, decay, and death.

#### Text 288

*kim cānūthāpitānām api kārīkāḥ*

*ādyam āvaraṇam dikṣu  
pūrvādiṣu kilāṣtasu  
vyūhair lakṣmy-ādi-sahitair  
vāsudevādibhir matam*

*kim ca*—furthermore; *anutthapitanam*—of these verses; *api*—also; *karīkah*—the explanation; *adyam*—the first; *avaranam*—covering; *diksu*—in the directions; *purva*—with the east; *adisu*—beginning; *kila*—certainly; *l astasu*—eight; *vyuhaiḥ*—with the catur-vyūha expansions; *lakṣmi-ādi-sahitaiḥ*—with the goddess of fortune and other associates; *vasudeva-adibhiḥ*—beginning with Lord Vasudeva; *matam*—is considered.

Accompanied by Goddess Lakṣmī and other associates, the catur-vyūha expansions headed by Lord Vāsudeva are manifest in the eight directions, beginning with the east.

#### Text 289

*purīyo lakṣmyaḥ sarasvatyā  
rteḥ kānter anukramāt  
vidikṣu parama-vyomnā  
āgneyādiṣu kīrtitāḥ*

*purīyah*—cities; *lakṣmyah*—of Lakṣmī; *sarasvatyah*—Sarasvatī; *rateḥ*—Ratī; *kanteḥ*—Kāntī; *anukramat*—one after another; *vidikṣu*—in the other four directions; *parama-vyomnah*—of the spiritual sky; *agheya*—the south-east; *adisu*—beginning with; *kīrtitah*—is described.

In the directions beginning with the southeast, the palaces of Lakṣmī, Sarasvatī, Ratī, and Kāntī respectively are situated.

Note: The directions are southeast, southwest, northwest, and northeast.

#### Text 290

*keśavādyair kha catur-  
viṁśatyā tu dvitīyakam  
aṣṭasu kila kaṣṭhāsu  
teṣāṁ jñeyam trayam trayam*

*kesava*—with Lord Kesava; *adyaih*—beginning; *iha*—here; *catuh-vimsatya*—24 expansions; *tu*—also; *dvitīyakam*—the second portion; *astasu*—in the eight; *kila*—certainly; *kaṣṭhasu*—directions; *tesam*—of them; *jñeyam*—may be understood; *trayam trayam*—in groups of three.

In the second part of the spiritual sky, 24 Viṣṇu-expansions, beginning with Lord Keśava, are manifest in the eight directions and are counted in groups of three.

Note: These forms of the Lord are: Keśava, Nārāyaṇa, Mādhava, Govinda, Viṣṇu, Madhusūdana, Trivikrama, Vāmana, Śrīdhara, Hṛṣīkeśa, Padmanābha, Dāmodara, Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Puruṣottama, Adhokṣaja, Nṛsimha, Acyuta, Janārdana, Upendra, Hari, and Kṛṣṇa.

#### Text 291

*daśabhir matsya-kūmādyair  
daśa-dikṣu tṛtīyakam*

*dasabhih*—by the ten incarnations; *matsya-kurma-adyaih*—beginning with Matsya and Kurma; *dasa-diksu*—in the ten directions; *tṛtīyakam*—in the third portion of the spiritual sky.

In the third part of the spiritual sky, ten incarnations of the Lord, beginning with Matsya and Kūrma, are manifest in the ten directions.

#### Text 292

*satyācyutānanta-durgā  
viśvaksena-gajānanaiḥ  
śaṅkha-padma-nidhibhyāṁ ca  
tūryam aṣṭasu dikṣv idam*

*sataya*—Satya; *acyuta*—acyuta; *ananta*—Ananta; *durga*—Durga; *visvaksena*—

Viṣvaksena; *gajananaiḥ*—Gajanana; *sakha*—Sankhanidhi; *padma-nidhibhyam*—Padmanidhi; *ca*—also; *turyam*—the fourth; *astau*—eight; *diksu*—in the directions; *idam*—this.

In the fourth part of the spiritual sky, Satya, Acyuta, Ananta, Durga, Viṣvaksena, Gajānana, Śaṅkhanidhi, and Padmanidhi are manifest in the eight directions.

#### Text 293

*ṛg-vedādi-catuṣkena*  
*savitryā garuḍena ca*  
*tathā dharma-makhābhyām ca*  
*pañcamam pūrva-van matam*

*rk-veda-adi*—beginning with the Rg Veda; *catuskena*—the four Vedas; *savitrya*—with Gayatri; *garuḍena*—Garuda; *ca*—and; *tatha*—in the same way; *dharma*—piety; *makhabyam*—sacrifice; *ca*—and; *pancamam*—the fifth; *purva-vat*—as before; *matam*—is considered.

In the fifth part of the spiritual sky, the four Vedas, beginning with the Rg Veda, Savitrī, Garuḍa, piety, and sacrifice are manifest as before.

#### Text 294

*śaṅkha-cakra-gadā-padma-*  
*khaḍga-śārṅga-halais tathā*  
*muṣalena ca śaṣṭham syād*  
*indrādyaiḥ sapṭamam tathā*

*sankha*—conch-shell; *cakra*—Sudarsana cakra; *gada*—club; *padma*—lotus flower; *khaḍga*—sword; *sarṅga*—Sarṅga bow; *halaiḥ*—and plow; *tatha*—in the same way; *musalena*—with the club; *ca*—also; *sastham*—the sixth portion; *syat*—is; *indra*—adyaiḥ—the demigods beginning with Indra; *saptamam*—the seventh portion; *tatha*—in the same way.

In the sixth part of the spiritual sky the Lord's conch, cakra, club, lotus, sword, Śārṅga bow, and club are manifest. In the seventh part of the spiritual sky the devotees headed by Indra are manifest.

## Text 295

"sādhyā marud-gaṇāś caiva  
viśvadevās tathaiva ca  
nityā sarve pare dhāmni  
ye cānye tri-divaukasah  
te vai prākṛta-nāke smin  
na nityās tri-diveśvarāḥ"

sādhyah—the Sādhyas; marut-gaṇah—Maruts; ca—also; eva—certainly; visvadevah—Visvadevas; tatha—in the same way; eva—certainly; ca—also; nityah—eternal; sarve—all; pare-dhamni—in the spiritual world; ye—who; ca—also; anye—others; tri-diva-okasah—residents of the upper material planets; te—they; vai—certainly; prakṛta-nake—in the material world; asmin—in this; na—are not; nityah—eternal; tri-diva-isvarah—the material controlling demigods.

(The Indra here is not the same as the Indra in the material world. The scriptures explain:)

"In the spiritual world the Sādhyas, Maruts, and Viśvadevas are all eternal. Other (Sādhyas, Maruts, and Viśvadevas), who are rulers of the three heavenly realms of the material world, are not eternal."

## Text 296

vāsudevādi-mūrtinām  
saptates tu catur-yujah  
lokās tu tāvat saṅkhyākah  
pare dhāmni cakāsati

vasudeva—with Lord Vasudeva; adi—beginning with; murtinam—of the forms; saptateh—of seventy; tu—also; catuh-yujah—enriched by four; lokah—planets; tu—also; tavat—in that way; saṅkhyakah—in number; pare dhamni—in the spiritual world; cakāsati—are manifest.

74 forms of the Lord, beginning with the form of Lord Vāsudeva, are manifest on the same number (74) of planets in the spiritual sky.



### Text 297

*triṣu puṁso 'vatāreṣu  
rudrāt padma-bhavāt tathā  
bhṛgv-ādi-kṛta-nirdhārād  
viṣṇur eva mahat-tamah*

*kiṁ punaḥ puruṣas tatra  
vāsudevo 'tra kiṁ taram  
tatrāpi kiṁ tamam so 'yam  
mahā-vaikuṇṭha-nāyakah*

*triṣu*—among the three; *puṁsah*—of the puruṣa-avatara; *avataresu*—among the incarnations; *rudrat*—to Siva; *padma-bhavat*—and to Brahma; *tathā*—in the same way; *bhṛgu*—of Bhṛgu Muni; *ādi*—and other sages; *kṛta-nirdharat*—because of the definitive conclusion; *visnuh*—Visnu; *eva*—certainly; *mahat-tamah*—is the greatest; *kiṁ punaḥ*—what to speak?; *puruṣah*—the puruṣa-avatara; *tatra*—there; *vasudevah*—Vasudeva; *atra*—there; *kiṁ*—who?; *taram*—superior; *tatra*—there; *api*—also; *kiṁ*—who; *tamam*—superior; *sah ayam*—He; *maha-vaikuṇṭha*—of Vaikuṇṭhaloka; *nayakah*—the leader.

Bhṛgu Muni and others have proved (Śrīmad-Bhāgavatam, Canto 10, Chapter 89) that Lord Viṣṇu is better than Śiva and Brahmā. Then again, the puruṣa-avatāra Lord Vāsudeva is better than Lord Viṣṇu, and Lord Nārāyaṇa, the master of Mahā-Vaikuṇṭhaloka is better than Lord Vāsudeva.

### Text 298

*sadāśivākhyo yaḥ śambhuḥ  
sa caiśānyāvṛtir matā*

*sadasiva*—Sadasiva; *akhyah*—named; *yah*—who; *sambhuh*—Sambhu; *sah*—he; *ca*—also; *aisanya*—from the northeast; *avrtih*—coverin; *mata*—is considered.

Lord Śiva, who is known as Sadāśiva and Śambhu, is manifest in the northeast part of Vaikuṇṭhaloka.

### Text 299

ato brūve 'nayoh prāyo  
vailakṣaṇyam dvayor na hi  
dīpottha-dīpa-tulyatvāt  
syād vilāsa-vilāsinoh

atah—therefore; bruve—I say; anayoh—of the two of them; prayah—generally; vailakṣaṇyam—difference; dvayoh—of the two; na—is not; hi—certainly; dīpa—lamp; uttha—lit; dīpa—lamp; tulyatvat—because of equality; syat—is; vilāsa—of the pastime incarnation; vilāsinoh—and of the origin of the pastime incarnation.

Therefore I say that They, the original Personality of Godhead (Lord Nārāyaṇa) and the vilāsa-avatāra (Lord Kṛṣṇa) are not different, because They are like one lamp that lights another lamp.

Note: Here the imaginary opponent concludes his attempt, begun in Text 226, to prove that Lord Nārāyaṇa is the original Personality of Godhead and Lord Kṛṣṇa is expanded from Him. In the next verse Śrīla Rūpa Gosvāmī begins his rebuttal.

#### Text 300

maivam vādir mahā-vādin  
adhunā tvam apeśalah  
gahanaiśvarya-vikjñāna-  
rasāsvādanayor asi

ma—do not; evam—in this way; vadih—speak; maha-vadin—my loquacious and eloquent friend; adhuna—now; tvam—you; apesalah—ignorant; gahana—great; aishvarya—of opulence; vijñana—of the knowledge; rasa—of the nectarean mellows; asvādanayoh—of the sweet taste; asi—are.

O eloquent one, don't speak. You don't understand Kṛṣṇa's great opulence and sweetness.

#### Text 301

sarva-vedāntataḥ sārām  
veda-kalpa-taroḥ phalam

*śrī-bhāgavatam evātra  
pramāṇam sarvato varam*

*sarva*—of the entire; *vedantataḥ*—Vedānta philosophy; *saram*—essence; *veda*—of the Vedas; *kalpa-taroḥ*—of the desire-tree; *phalam*—the fruit; *sri-bhagavatam*—Śrīmad-Bhāgavatam; *eva*—certainly; *atra*—in this connection; *pramanam*—evidence; *sarvataḥ*—of all; *varam*—the best.

Here Śrīmad-Bhāgavatam, which is the mature fruit of the Vedic tree of knowledge and the essence of all Vedānta philosophy, is the best of all evidence.

### Text 302

*tathā hi śrī-trītiye*

*svayam tv asāmyātiśayas tryadhīśaḥ  
svārājya-lakṣmy-āpta-samasta-kāmaḥ  
balim haradbhiḥ cira-loka-pālaiḥ  
kirīta-koṭy-edita-pāda-pīṭhaḥ*

*tatha hi*—furthermore; *sri-trītiye*—in the Third Canto of Śrīmad-Bhāgavatam; *svayam*—Himself; *tu*—but; *asāmya*—unique; *atiśayaḥ*—greater; *tri-adhīśaḥ*—Lord of the three; *svārājya*—independent supremacy; *lakṣmī*—fortune; *āpta*—achieved; *samasta-kāmaḥ*—all desires; *ba—lim*—worshiping paraphernalia; *haradbhiḥ*—offered by; *cira-loka—pālaiḥ*—by the eternal maintainers of the order of creation; *kirīta-koṭi*—millions of helmets; *edita-pāda-pīṭhaḥ*—feet honored by prayers.

In Śrīmad-Bhāgavatam (3.2.21):

"The Supreme Personality of Godhead, Kṛṣṇa, is the master of the three worlds and the three principal demigods (Brahmā, Viṣṇu, and Śiva). No one is equal to or greater than Him. By His spiritual potency, known as *svārājya-lakṣmī*, all His desires are fulfilled. While offering their dues and presents in worship, the predominating deities of the planets touch the lotus feet of the Lord with their helmets. Thus they offer prayers to the Lord."\*

### Text 303

*atra kārīkāḥ*

vidyate nānya-samyāti-  
śayau yatreti vigrahe  
sarvebhyas tat-svarūpebhyaḥ  
kṛṣṇotkarṣa-nirūpaṇāt  
ādhikyam parama-vyoma-  
nāthād apy asya darśitam

*atra*—of this verse; *karikah*—the explanation may be given; *vidyate*— there is; *na*—not; *anya*—of anyone else; *samyā*—equality; *atisayau*—or superiority; *yatra*—where; *iti*—thus; *vigrahe*—in His form; *sarvebhyah*—of all; *tat-svarupebhyah*—the forms of the Supreme Personality of Godhead kṛṣṇa—of Sri Kṛṣṇa; *utkarsa*—superiority; *nirupanat*—because of the description; *adhikyam*—superiority; *parama-vyoma-nathat*—to Lord Nārāyaṇa, the master of the spiritual sky of Vaikuṇṭha; *api*—even; *asya*—of HIm; *darsitam*—revealed.

#### Explanation

This verse states that no one is equal to (*asamyā*) or greater than (*atisāya*) Lord Kṛṣṇa. Because Lord Kṛṣṇa is described as better than all other forms of the Lord, it is shown that He is also better than Lord Nārāyaṇa, the master of Vaikuṇṭha.

#### Text 304

svayam-padena cāsyānya-  
nairapeksyam udīritam

*svayam-padena*—by the word "svayam"; *ca*—also; *asya*—of Him; *anya*—others; *nairapeksyam*—independence; *udiritam*—is decribed.

The use of the word "svayam" shows that Lord Kṛṣṇa is not dependant on anyone else.

#### Text 305

rāmo 'py adhika-samyābhyām  
mukta-dhāmety avādi yat  
tatra svayam-padābhāvāt  
kṛṣṇenaikyena tasya tat  
nara-līlādi-sādharmyāt  
preṣṭham rūpam tad asya yat

*ramah*—Lord Ramacandra; *api*—also; *adhika*—superior; *samyabhamy*—of equal; *mukta-dhama*—without; *iti*—thus; *avadi*—is said; *yat*—which; *tatra*— there; *svayam-pada*—the word "svayam"; *abhavat*—without; *krsnena*—with Kṛṣṇa; *aikyena*—with equality; *tasya*—of Him; *tat*—that; *nara*—as a human being; *lila-adi*—pastimes, form, and qualities; *sadharmyat*—because of similarity; *prestham*—most dear; *rupam*—form; *tat*—that; *asya*—of Him; *yat*— which.

(In Śrīmad-Bhāgavatam 9.11.20), Lord Rāmacandra is described as "without equal or superior". However, because He is not described as "svayam" (independent) He is not independent of Lord Kṛṣṇa. Because He enjoys humanlike pastimes as Lord Kṛṣṇa does, the form of Lord Rāmacandra is most dear to Lord Kṛṣṇa.

### Text 306

*tathā hi brahmāṇḍe śrī-kṛṣṇa-vākyam*

*"antaraṅga-svarūpā me  
matsya-kūrmādayas tv amī  
sarvātmanāyam atrāpi  
śrīmad-daśarathātmajāḥ" iti*

*tatha hi*—furthermore; *brahmande*—in the Brahmanda Purana; *sri-kṛṣṇa*; of Sri Kṛṣṇa; *vakyam*—the statement; *antaranga*—internal; *svarupah*—forms; *me*— My; *matsya*—Matsya; *kurma*—Kurma; *adayah*—beginning with; *tu*—also; *ami*— they; *sarva*—atmana—with all my heart; *ayam*—He; *atra*—here; *api*—also; *srīmat-dasaratha-atmajah*—Lord Ramacandra, the son of Maharaja Dasaratha; *iti*—thus.

The words of Lord Kṛṣṇa in Brahmāṇḍa Purāṇa:

"Matsya, Kūrma, and many others are My personal forms. Still, Rāmacandra, the son of Daśaratha, is most dear to My heart."

### Text 307

*"svayaṁ tv asamyatiśayaḥ"  
"kṛṣṇas tu bhagavān svayam"  
ity asya paramaiśvarya-  
viśeṣasyānuvarṇane*

*padasya svayam ity asya  
dvīr uktīr bodhayaty asau  
kṛṣṇasyānya-svarūpaikyād  
ādhikyam neti sarvathā*

*svayam tu asamyā*—astisayah—this phrase in Śrīmad-Bhāgavatam 3.2.21; *kṛṣṇah tu bhagavan svayam*—this phrase in Śrīmad-Bhāgavatam 1.3.28; *iti*—thus; *asya*—of Him; *parama*—supreme; *aisvarya*—of the opulence; *visesasya*—of the specific; *anuvānane*—in the description; *padasya*—of the word; *svayam iti*—"svayam"; *asya*—of Him; *dvīh*—twice; *uktiḥ*—statement; *bodhayati*—informs; *asau*—He; *kṛṣṇasya*—of Sri Kṛṣṇa; *anya*—another; *svarūpa*—to the form; *aikyāt*—because of equality; *adhikyam*—superiority; *na*—not; *iti*—thus; *sarvathā*—in any way.

"Svayam tv asamyātiśayaḥ" (Lord Kṛṣṇa is the original Supreme Personality of Godhead, without equal or superior, Śrīmad-Bhāgavatam 3.2.21) and "kṛṣṇas tu bhagavān svayam" (Śrī Kṛṣṇa is the Original Supreme Personality of Godhead, Śrīmad-Bhāgavatam 1.3.28) are two quotes that describe Lord Kṛṣṇa's supreme power and opulence. Because He is not dependent on any other form of the Lord, Kṛṣṇa is the best.

## Text 308

*tryadhīśa iti goloka-  
mathurā-dvārakābhidham  
yat pāda-trītayam tasya  
so 'dhipatvād adhīśvaraḥ*

*prakṛtiśa-virāḍ-antar-  
yāmi-kṣīrābdhi-śāyinām  
trayānām upariśo 'yam  
tryadhīśa iti vā smṛtaḥ*

*tryadhisah iti*—the word "tryadhisa"; *goloka*—Goloka Vṛndavana; *mathura*—Mathura; *dvaraka*—Dvaraka; *abhidham*—named; *yat*—who; *pada-tritayam*—three abodes; *tasya*—of Him; *sah*—He; *adhipatvat*—because of being the lord; *adhisvarah*—He is addressed as "adhisa"; *prakṛti-isa*—of Lord Karanodakasayi Visnu, the master of the material energy; *virt*—Garbhodakasayi Visnu, who appears as the Universal form; *l antah-yami*—the Supersoul; *ksira-abdhi-sayina*—who resides on the ocean of milk; *trayanam*—of these three; *uparisah*—supreme master; *ayam*—He; *tryadhisah iti*—as "tryadhisa"; *iti*—thus; *va*—or; *smṛtaḥ*—is remembered.

The word "tryadhīśa" (the lord of all kinds of threes)" used in the verse quoted in Text 302 may be interpreted to mean "He who is the master of Dvārakā, Mathurā, and Goloka", or it may mean "He who is the master of the three puruṣa-avatāras, Kāraṇokadaśāyī Viṣṇu, the master of the material energy; Garbhodakaśāyī Viṣṇu, who appears as the Universal Form, and Kṣīrodakaśāyī Viṣṇu, the all-pervading Supersoul."

#### Text 309

*svārājya-lakṣṇyā tatrāpi  
prāpta-sarva-samīhitāḥ  
svenātmanā svayā vātma-  
bhūtayā śakti-varyayā  
rājatīti svarāt tasya  
bhāvāḥ svārājyam ucyate*

*tad eva lakṣmīḥ sarvāti-  
śayinī sampad etayā  
āptaḥ samastāḥ kāma yaṁ  
kāmaḥ preṣṭhārtha-siddhayaḥ*

*svarājya*—independent supremacy; *lakṣmya*—by fortune; *tatra*—in this connection; *api*—also; *prapta*—attained; *sarva*—all; *samīhitāḥ*—desires; *svena*—the word "sva"; *atmana*—means "by Himself"; *svaya*—by His own; *va*— or; *atma-bhūta*—manifested from Himself; *śakti*—of potencies; *varyaya*—by the best; *rajiti*—is manifest; *iti*—thus; *svarat*—independent; *tasya*—of Him; *bhāvāḥ*—the nature; *svarājyam*—independence; *ucyate*—is said; *tat*— therefore; *eva*—certainly; *lakṣmīḥ*—fortune; *sarva*—everything; *atisayinī*— surpassing; *sampad*—fortune; *etayā*—by which; *aptaḥ*—are obtained; *samastāḥ*— all; *kāmaḥ*—desired; *yaṁ*—to whom; *kāmaḥ*—the desires; *preṣṭha*—most dear; *ārtha*—benefits; *siddhayaḥ*—perfections.

The word "svārājya-lakṣmy-āpta-samasta-kāmaḥ" means that all the Lord's desires are fulfilled. "Sva" may mean "by Himself" or "by His own supreme potency", "svārājya", which comes from the verb {sy 168}rāj, means "supreme independence", "lakṣmī" means "supreme opulence", and "āpta-samasta-kāmaḥ" means "He whose every desire is perfectly fulfilled".

#### Text 310

*cireti tu cirāyuṣkā*

*lokapāḥ padmajādayaḥ  
teśāṁ kirītā-koṭibhir  
mukuṭānāṁ śatārbudaiḥ  
īḍite saṁstute pāda-  
pīṭhe yasyeti vighrahaḥ*

*cira iti*—the word "cira"; *tu*—also; *cira-ayuskah*—living for a long time; *lokapah*—the word "loka-pala"; *padmaja-adayah*—means "Brahma and the other demigods"; *tesam*—of them; *kirita-kotibhih*—the word "kirita-koti"; *mukutanam sata-arbudaih*—means "with millions of helmets; *idite*—the word "idite"; *saṁsture*—means "honored by prayers;" *yasya*—of whom; *iti*—thus; *vighrahaḥ*—the form.

"Cira" means "They who live for a very long time", "loka-pālaiḥ" means "by the demigods headed by Brahmā", "kirīṭa-koṭyā" means "with millions of helmets", "īḍita" means "honored by prayers", and "pāda-pīṭhaḥ" means "the feet on His transcendental form".

### Text 311

*hirādi-ratna-mukutaiḥ  
pāda-pīṭhābhghṭtanāt  
janitena svanaughena  
bādham utprakṣitam stutiḥ*

*hira-adi*—decorated with diamonds and other jewels; *mukutaiḥ*—with helmets; *pada-pitha*—at the Lord's lotus-feet; *abhighattanat*—because of colliding against each other; *janitena*—produced; *svana-oghena*—by the great sound; *badham*—certainly; *utpreksitam*—the literary ornament known as utpreksa, where because two different things share a single feature, the author casually assumes that they are identical; *stutiḥ*—prayers.

When the demigods' helmets, studded with diamonds and other jewels, collided together at the Lord's feet, they made a flood of sound considered here to be prayers. This is an utprekṣā metaphor, where different things are assumed to be identical.

### Text 312

*sva-sva-karmāṇy avasthitya*



*tais tair brhmādi-lokapaiḥ*  
*ajña-pālānām evasya*  
*baler hāraṇam ucyate*

*sva-sva-karmani*—in their own prescribed duties; *avasthitya*—by being situated in the performance; *taiḥ taiḥ*—by them; *brahma-adi*—beginning with Brahma; *lokapaiḥ*—by the maintainers of the creation; *ajna*—the order; *palanam*—executing; *eva*—certainly; *asya*—of Him; *baleḥ*—of worshipping paraphernalia; *haranam*—offering; *ucyate*—is explained.

The demigods headed by Brahmā perform their prescribed duties, and thus follow the Lord's orders. That is the offering described here.

### Text 313

*athātra prakriyā khyātā*  
*paurāṇy eṣā vilikhyate*

*atha*-now; *atra*-here; *prakriya*-section; *khyata*-described; *paurani*-in the Puranas; *esa*-this; *vilikhyate*-is written.

Now some passages from the Purāṇas will be quoted.

### Text 314

*brahmāṇḍānām anantānām*  
*prāyo nānā-vidhātmanām*  
*vr̥ndāni bhagavac-chaktau*  
*vicitrāṇi cakāṣati*

*brahmanadanam*-of universes; *anantanam*-unlimited; *prayah*-generally; *nana-vidha-atmanam*-variegated; *vr̥ndani*-the multitudes; *bhagavat*-of the Supreme Personality of Godhead; *saktau*-within the potency; *vicitrni*-variegated; *cakasati*-are manifested.

Unlimited variegated material universes are manifested by the potency of the Supreme Personality of Godhead.

### Text 315

śaṭa-koṭi-pramāṇāni  
yojanānāṃ tu kānicit  
ajāṇḍāni virājante  
śakti-vaicitryato hareḥ

sata-koti-a billion; pramanani-in measurement; yojananam-of yojanas (eight miles); tu-even; kancit-some; ajandani-universes; virajante-are manifest; sakti-of the potency; vaicitryatah-from the variegated character; hareh-of Lord Hari.

Many universes, some as large as one billion yojanas in measurement, are manifested from the variegated potencies of Lord Hari

Note: One yojana equal eight miles.

### Text 316

kānicic ca nikhārveṇa  
teṣāṃ padma-yutena ca  
tat-parārdha-śatenāpi  
vistr̥tāni tu kānicit

kancit-some; ca-also; nikharvena-by a billion; tesam-of them; padma-1,000 billions; ayutena-with 10,000; ca-also; tat-that; parardha-100 million billions; satena-by a hundred; api-even; vistrtani-in diameter; tu-even; kanicit.

Some universes are one billion yojanas in diameter, others are 1,000 billion x 10,000 yojanas in diameter, and still others are 100 million billion x 100 yojanas in diameter.

### Text 317

madhye teṣāṃ ajāṇḍeṣu  
keśucid vimśatiḥ kṛtā  
bhuvanānāṃ ca pañcāśat  
kutracit saptatis tathā  
śataṃ sahasram āyutam  
lakṣaṃ kvacana rājati

madhye-in the middle; yesam-of them; ajandesu-in the universes; kesucit-in some; vimsatih-20; krta-constructed; bhuvananam-of planetary systems; ca-also; pancasat-50; kutracit-in some; saptataih-70; tahtha- in the same way; satam-100; sahasram-1,000; ayutam-10,000; laksam- 100,000; kvacana-in some; rajati-are

manifest.

Some universes contain 20 planetary systems, others contain fifty planetary systems, and others contain 70 planetary systems. Other universes contain a hundred, a thousand, ten-thousand, or a hundred-thousand planetary systems.

### Text 318

brahmādyā-lokapās teṣu  
nānā-rūpās cakāṣati  
paramārdhī-sahasreṇa  
sevyamānāḥ samantaraḥ

kvacid indrādayas teṣu  
mahā-kalpa-śatāyusaḥ  
mahā-kalpa-parārdhāyur-  
bhājo brahmādayas tathā

brahma-with Brahma; adya-beginning; lokapah-demigods; tesu-among them; nana-rupah-with various forms; cakasati-manifest; parama-great; rddhi-opulences; sahasrena-with thousnads; sevyamanah-endowed; samantatah-completely; kvacit-in some universes; indra-adayah-the demigods heded by Indra; tesu-in them; maha-kalpa-of maha-kalpas (432 million years); sata-a hundred; ayusah-the life-span; maha-kalpa-of maha-kalpas; parardha-100, million billions; ayuh-life-span; bhajah- possessing; brahma-adayah-the demigods headed by Brahma; tatha-in the same way.

In each niverse there is a great community of demigods, headed by Brahmā. These demigods are the possessors of thousands and thousands of great powers and opulences. In some universes Indra and his associates live for 100 mahā-kalpas, and Brahmā and his associates have a life-span of 100 million billion mahā-kalpas.

Note: One mahā-kalpa equal 432 million earth-years.

### Text 319

te te brahma-sureśādyāḥ  
kathitās cira-lokapāḥ  
stutāṅghri-pīṭhaḥ kṛṣṇo 'yaṁ  
teṣāṁ mukuṭa-koṭibhiḥ

te te-all of them; brahma-Brahma; sura-isa-Indra; adyah-beginning with;  
kathitah-described; cira-eternal; lokapah-maintainers of the creation; stuta-  
glorified with prayers; anghri-pithah-whose lotus feet; krsnah-Sri Kṛṣṇa; ayam-He;  
tesam-of them; mukuta-of helmets; kotibhih- with millions.

The demigods beginning with Brahmā and Indra are described in the verse quoted in Text 302, where it is said that the demigods, who live for a very long time, touch the lotus feet of te Lord with their millions of helmets and thus offer prayers to the Lord.

### Text 320

ekadā dvārakā-puryām  
sudharmāyām murāntake  
virājati tam āgatya  
dvārādhyakṣo nyavedayet  
didṛkṣur deva-pādābjaṁ  
brahmā dvāre 'vatiṣṭhate

ekada-one day; dvarka-puryam-in Dvarak-puri; sudharmayam -in the Sudharma assembly house; murantake-when Lord Kṛṣṇa; virajati-was present; tam-Him; agatya-approaching; dcara-adhyaksah-the doorman; nyavedayet-presented the request; didrksuh-eager to see; deva-of the Supreme Lord; pada-abjam-the lotus feet; brahma-Brahma; dvare-at the door; avatisthate-is present.

One day, when Lord Kṛṣṇa was in the Sudharmā assembly house in Dvārakā City, the palace doorman approached the Lord and said that the demigod Brahmā was waiting at the door, eager to see the Lord's lotus feet.

### Text 321

āgataḥ katamo brahmā  
dvārīti pariprccha tam  
ity acyuta-giraṁ śṛṇvann  
etya dvārādhipaḥ punaḥ  
  
prṣṭvā brahmānam āgatya  
kṛṣṇāgre ca tam abravīt  
āgataḥ sanakādīnām  
janakaś catur-ānanaḥ

agatah-arrived; katamah-which?; brahma-Brahma; dvari-at the door; iti-thus; pariprccha-please ask; tam-him; iti-thus; acyuta-of the infalliable Supreme

Personality of Godhead; giram-the statement; srnvan- hearing; etya-having gone; dvara-adhipah-the doorman; punah-again; prstva-having asked; brahmanam-Brahma; agatya-approaching; krsna-of Krsna; agre-in the presence; ca-also; tam-to him; abravit-spoke; agatah- is arrived; sanaka-adinam-of the Four Kumaras; janakah-the father; catuh-ananah-with four heads.

The Lord asked: "Which Brahmā has come to the door? Please ask him."  
Hearing the Lord's words, the doorman went again, asked him, returned, and said to Lord Kṛṣṇa: "He is the four-headed Brahmā, the father of the Four Kumāras."

### Text 322

ānayeti harer vācā  
tena brahmā praveśitaḥ  
pranaman daṇḍavat prṣṭaḥ  
kṛṣṇena kim ihāgataḥ

tvam iti prāha taṁ brahmā  
devāgamana-kāraṇam  
vakṣye paścād yadātthādya  
brahmā katama ity adah  
jñātum icchāmi tan nātha  
brahmā nānyo 'sti mad-yataḥ

anaya-please bring him here; iti-thus; hareh-of Lord Hari; vaca-by the statement; tena-by this; brahma-Brahma; pravesitah-entere; pranaman- offering obeisances; dandavat-falling down like stick; prstah-asked; krsnena-by Krsna; kim-why?; iha-here; agatah-have come; tvam-you; iti- thus; praha-said; tam-to Him; brahma-Brahma; deva-O Lord; agamana-of my arrival; karanam-the reason; vaksye-I shall relate; pascad-afterwards; yada-when; attha-you said; adya-for the present moment; brahma-Brahma; katamah-which?; iti-thus; adah-from this; jnatum-to understand; icchami- I desire; tat-that; natha-O Lord; brahma-Brahma; na-not; anyah-another; asti-there is; mat-yatah-other than me.

When Lord Hari said, "Bring him". Brahmā was brought in. Brahmā fell down like a stick to offer obeisances. Kṛṣṇa asked him, "Why have you come here?" Brahmā replied, {sy 168} Lord, later I will tell why I have come, but first I wish to know why You asked, 'Which Brahmā?' Lord, there is no Brahmā other than me."

### Text 323

atha smitvā mukundena  
dvāravatyām drutaṁ tadā

smṛtā brahmāṇḍa-koṭibhyo  
lokapālāḥ samāgataḥ

aṣṭa-vaktrās catuḥ-saṣṭhi-  
vaktrāḥ śata-mukhās tathā  
sahasra-vaktrā lakṣāsyāḥ  
koṭi-vaktrā viriñcayaḥ

rudrās ca vimśati-mukhās  
tathā pañcāśad-ānanāḥ  
sata-vaktrāḥ sahasrasyā  
lakṣa-bāhu-śiro-bhṛtaḥ

purandarās ca lakṣākṣā  
niyutākṣās tathāpare  
apare loka-pālās ca  
vividhākṛti-bhūṣaṇāḥ

kṛṣṇasya purataḥ prāptāḥ  
pāda-pīṭham avanaman  
tān dṛṣṭvā vismayat tasmin  
unmamāda caturmukhaḥ

atah-then; smitva-smiling; mukundena-by Mukinda; dvaravatyam-at Cvaraka;  
drutam-quickly; tada-then; smrtah-remembered; brahmāṇḍa-kotibhyah-from  
millions of universes; loka-palah-the demigods; samagatah- assembled; asta-  
vaktrah-with eight faces; catuḥ-sasthi-vaktrah-with 64 faces; sata-mukhah-with a  
hundred faces; tatha-in the same way; sahasra-vaktrah-with a thousand faces;  
lakṣa-asyah-with 100,000 faces; koti-vaktrah-with ten million faces; virincayah-  
Brahmas; rudrah-Sivas; ca- also; vimsati-mukhah-with twenty faces; tatha-in the  
same way; pancasat-ananah-with fifty faces; sta-vaktrah-with a hundred faces;  
sahasra-asyah- with a thousand faces; lakṣa-with a hundred thousand; bahu-arms;  
sirah- and faces; bhṛtaḥ-manifesting; purandarāh-Indras; ca-and; lakṣa-with a  
hundred thousand; aksah-eyes; niyuta-with a million; aksah-eyes; tatha- in the  
same way; apare-others; apare-other; loka-palah-maintainers of the universes; ca-  
also; vividha-with various; akṛti-kinds of bodies; bhusanah-and ornaments;  
kṛsnasya-of Lord Kṛṣṇa; purataḥ-the presence; praptah-attained; pada-pitham-to  
the lotus feet; avanaman-offered obeisances; tan-them; drṣṭva-seeing; vismayat-  
from astonishment; tasmin- in this matter; unmamada-became mad; catuḥ-kukhah-  
the four-headed Brahma.

Lord Kṛṣṇa smiled and meditated. The demigods from ten million universes then hurried to Dvārakā city. Among the many Brahmās some had eight heads, some sixty-four heads, some a hundred heads, some a thousand heads, some a hundred thousand heads, and some ten million heads. Among the many Śivas some had twenty heads, some fifty heads, some a hundred heads, some a thousand heads, and some a hundred thousand heads and arms. Among the many Indras

some had a hundred thousand eyes, and some had a million eyes. Many other demigods, with many kinds of forms and ornaments, also came. Then they all approached Lord Kṛṣṇa and bowed down before His lotus feet. When the four-headed Brahmā saw all this he became mad with wonder.

#### Text 324

kim ca

viṣṇu-dharmottare proktam  
sarve brahmāṇḍa-maṇḍalāḥ  
deśato jīvataś cāpi  
tulya-rūpā bhavanty amī

kim ca-furthermore; visnu-dharmottare-in the Visnu-dharmottara Purana; proktam-said; sarve-all; brahmāṇḍa-maṇḍalāḥ-the universes; deśataḥ-in the matter of structure; jīvataḥ-in the matter of the nature of their residents; ca-also; api-even; tulya-rupah-equal; bhavanti-are; amī- they.

In Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said that all the material universes have the same structure and the same kind of residents:

#### Text 325

tathā hi

"eka-rūpās tathaivāṇḍāḥ  
sarva eva nareśvara  
tulya-deśa-vibhāgāś ca  
tulya-jantava eva ca" iti

tathā hi-furthermore; eka-with one; rupah-form; tathā-in that way; eva-certainly; andh-the material universes; sarve-all; eva-certainly; nara-isvara-O king; tulya-deśa-bibhagah-with the same structure; ca-also; tulya-jantavah-with the same kind of living entities; eva-certainly; ca- also; iti-thus.

"O king, all material universes have the same form. They have the same regions and the same kinds of living entities."

#### Text 326

virodhe 'tra samutpanne  
samādhānām vidhīyate

virodhe-in this contradiction; atra-here; samutpanne-arisen; samadhanam-resolution; vidhiyate-is offered.

A resolution of the apparent contradiction is given here.

Note: The story of the many Brahmās shows tht the demigods have different forms from one universe to the next. The statement of Text 325 affirms that their forms are the same.

#### Text 327

yataḥ śrī-kaurme

"virodho vākyayor yatra  
nāpramāṇyam yad īsyate  
yathāviruddhatā ca syāt  
tathārthaḥ kalpyate tayoh" iti

yatah-because; sri-kaurme-in the Kurma Purana; virodhah-contradiction; vakyayoh-of two statements; yatra-where; na-not; apramanyam,- inconclusiveness of evidence; yat-which; isyate-is; yatha-just as; aviruddhata-lack of contradiction; ca-also; syat-may be; tatha-in that way; arthah-the meaning; kalpyate-should be considered; tayoh-of the two statements; iti-thus.

In Kūrma Purāṇa:

"When contradictions are found in the Vedic scripture, it is not that one statement is wrong. Rather, both statements should be seen in such a way that there is no contradiction."

#### Text 328

yugapat sakalāṇḍāni  
jātu samharate nariḥ

yugapat-in the same moment; sakala-all; andani-the material universes; jatu-at that time; samharte-desrtoys; harih-Lord Hari.

At a certain time Lord Hari destroys all the material universes in a single



moment.

### Text 329

tathā hi śrī-viṣṇu-dharmottare

"anantāni tavoktāni  
yāny aṇḍāni mayā purā  
sarvāṇi tāni samhr̥tya  
sama-kālaṁ jagat-patiḥ  
prakṛtau tiṣṭhati tadā  
sa rātris tasya kīrtitā" iti

tatha hi-furthermore; sri-visnu-dharmottare-in the Visnu-dharmottara Purana;  
anantani-unlimited; tva-of You; uktni-said; yani-which; andani-universes; maya-by  
me; pura-formerly; sarvani-all; tani-of them; samhr̥tya-having destroyed; sama-  
kalam-at the same time; jagat-of the universes; patih-the master; prakṛtau-in the  
material energy; tisthati-is situated; tada-then; sa-that; rātrih-the night; tasya-of Him;  
kirtita- is said.

In Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa:

"As I have already explained to you, Lord Hari destroys all the numberless  
material universes at the same time, and then the universes remain in their  
unmanifest state within the material energy, prakṛti. This is known as the Lord's  
night."

### Text 330

ataḥ samhr̥tya sarvāṇi  
punar aṇḍāny asau sṛjan  
viśamāṇi sṛje jātu  
kadācic ca samāny api

atah-therefore; samhr̥tya-having destroyed; sarvani-all; punah-again; andani-the  
universes; asau-He; sṛjan-creating; visamani-different; sṛjet-he creates; jatuh-at that  
time; kadacit-sometimes; ca-also; samani- the same; api-also.

After destroying them, the Lord creates the universes again. Sometimes He  
makes them all different, and sometimes He makes them all the same.

### Text 331

ity aupodghatikam procya  
prākṛtaṁ parilikhyate

iti-thus; aupodghatikam-introduction; procya-having spoken; prakrtam-the original subject matter; parilikhyate-is described in writing.

Thus we have spoken the introduction to the topic we will address in writing.

### Text 332

kim ca tatraiva

yan martya-lilaupayikam sva-yoga-  
māyā-balam darśayatā gṛhītam  
vismāpanam svasya ca sau bhagarddheḥ  
param padam bhūṣaṇa-bhūṣaṇāṅgam

kim ca-furthermore; tatra-in this connection; eva-certainly; yat-His eternal form which; martya-mortal world; līlā-upayikam-just suitable for the pastimes; sva-yoga-māyā-balam- potency of the internal energy; darśayatā-for manifestation; gṛhītam-discovered; vismāpanam-wonderful; svasya-of His own; ca-and; saubhaga-rddheḥ-of the opulent; param- supreme; pa- dam-ultimate stand; bhūṣaṇa-ornament; bhu-ṣaṇa-aṅgam-of the ornaments.

In Śrīmad-Bhāgavatam (3.2.12):

"The Lord appeared in the mortal world by His internal potency, yoga-māyā. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikuṇṭha. Thus His (Śrī Kṛṣṇa's) transcendental body is the ornament of all ornaments."\*

### Text 333

atra kārīkāḥ

yad bimbam martya-līlānām  
bhaved aupayikam param  
pūrva-padya-sthitam bimbam  
yat-padenānukṛṣyate

atra-of this verse; karikah-the explanation is given; yt-which; bimbam-the word "bimbam (form)"; martya-of the mortal world; lilanam-of the pastimes; bhavet-is; aupayikam-just suitable; param-ultimte; purva- in the previous; padya-verse; sthitam-situated; bimbam-the word "bimbam"; yat-which; padena-by the word; anukrsyate-in grammatical relation.

### Explanation

In this verse "martya-līlāupayikam" (just suitable for His pastimes in the mortal world) modifies "bimbam" (form) in the previous verse.

### Text 334

vividhāścārya-mādhurya-  
vīryaiśvaryādi-sambhavāt  
svasya devādi-līlābhyo  
martya-līlā manoharāḥ

vividha-variegated; ascarya-wonderful; madhurya-sweetness; virya-heroism; aisvarya-opulence; adi-beginning with; sambhavat-because of the manifestation; svasya-of His own; deva-as a deity; adi-beginning with; lilabhyah-than the pastimes; martya-as a human being; lilah-pastimes; manah-harah-more beautiful.

Because of their wonderful and variegated sweetness, heroism, opulence, and other transcendental qualities, the human-like pastimes of the Supreme Lord charm the heart more than His pastimes as a demigod or other bring.

### Text 335

dhvanyate bimba-śabdena  
ṣaḍ-guṇāvali-śālinām  
sakala-sva-svarūpāṇām  
mūlatvaṁ tasya sarvathā

dhvanyate-is said; bimba-sabdena-by the word "bimbam"; sat-guna-avali-with the six transcendental opulences; salinam-endowed; sakala-all; sva-His own; svarupanam-of the transcendental forms; mulatvam-the status as the origin; tasya-of Him; sarvatha-in all respects.

The word "bimbam" (Śrīmad-Bhāgavatam 3.2.11) refers to He who is the origin of all the Lord's forms full of six opulences.

### Text 336

atas tad eva niḥśeṣa-  
guṇa-rūpāspadatvataḥ  
vicitra-nara-līlānām  
ati-yogyam udiryate

atah-therefore; tat-that; eva-certainly; nihsesa-complete; guna-qualities; rupa-and forms; aspadatvataḥ-because of being the reservoir; vicitra-wonderful; nara-resembling those of a human being; lilanam-of pastimes; ati-very-yog ati-great; yogyam-suitability; udiryate-is described.

Because He is the abode of all virtue and handsomeness, it is said He is the right person to enjoy wonderful humanlike pastimes.

### Text 337

sva-yoga-māyā cic-chaktir  
balam tasyāḥ samarthatā  
etat darśayatā sāksāt  
kurvatā prakāṭi-kṛtam

aho madiya-cic-chakteḥ  
prabhavam paśyatādbhutam  
divyāti-divya-lokeṣu  
yad-gandho 'pi na sambhavet

taj jagan-mohanam rūpam  
yayāviṣkṛtam īdṛśam  
sva-yoga-māyety ādyasya  
bhāvo 'yam iti gamyate

sva-yoga-maya-the word "sva-maya"; cit-saktih-means the transcendental enegy of the Lord; balam-the word "balam"; tasyah-of that energy; samarthata-the potency; etat-this; darsayata-revealing; saksat-kurvata-directly manifesting prakati-krtam-manifested; aho-Oh; madiya-My; cit-sakteh-of the transcendental energy; prabhavam-the potency;pasyata-just see; adbhutam-wonderful; divya-ati-divya-lokesu-in the highest material planets; yat-of which; gandhah-the fragrance; api-even; na-does not; sambhavet-arise; tat-that; jagat-the universe; mohanam-enchanting; rupam-form; yaya-by which; aviskrtam-manifest; idrsam-like this; sva-yoga-maya iti-the word "sva-yoga-maya"; adyasya-of the Original Personality of Godhead; bhavah-the meaning; ayam-this; iti-thus; gamyate-is accepted.

In the verse quoted in Text 332, "sva-yoga-māyā" means "the Lord's spiritual potency", "balam" means "power", and "drśayatā" means {sy 168}revealing". It is as if the Lord said, "See the wonderful power of My spiritual potency, even the slightest fragrance of which is not manifest even in the highest planets of the material world!" By this potency the Lord reveals His form, which charms the entire world. That is the meaning of the word "sva-yoga-māyā" here.

### Text 338

svasyātmano 'pi parama-  
vyomeśādy-ātma-darśinaḥ  
vismāpanam navoddāma-  
cāmatkṛti-karam param

svasya atmanah-of Himself; api-even; parama-vyoma-isa-Lord Nārāyaṇa, the master of Vaikuṇṭha; adi-beginning with; atma-darsinah-His own forms; vismapanam-wonderful; nava-uddama-newer and newer; camatkṛti-wonder; karam-causing; param-great.

This form fills even Lord Nārāyaṇa and the other avatāras with great and new wonder.

### Text 339

saubhagardhi-mahāścarya-  
saundarya-paramāvadhiḥ  
tasyāḥ param padam nityot-  
karṣa-sampad-varāspadam

saubhaga-rddhi-the word "saubhafarddheḥ"; maha-great; ascarya-wonder; saundarya-beauty; parama-ultimate; avadhih-limit; tasya-of that; param-supreme; padam-abode; nitya-eternal; utkrarsa-excellence; sampat- opulence; vara-best; aspadam-reservoir.

"Saubhagarddheḥ" means "the highest, most wonderful handsomeness" and "param padam" means {sy 168}He who is the abode of the most exalted eternal opulence".

### Text 340

yat tu kaustubha-mīnendra-

kuṇḍalādyam hi bhūṣaṇam  
tasyāpi bhūṣanāny aṅgāny  
asyeti sati vigrahe  
tasya śrī-vigrahasyedam  
asamordhvatvam īritam

yat-which; tu-also; kaustubha-the Kaustubha gem; minendra-shark;  
kunkalabhyam-with earrings; hi-certainly; bhusanam-ornament; tasya-of Him; api-  
also; bhusanani-ornaments; angani-limbs;; asya-of Him; iti- thus; sati-  
transcendental; vigrahe-on the form; tasya-of Him; sri-vigrahasya-form of beauty;  
idam-this; asama-without equal; urdhvatvam- position of having no superior;  
iritam-is described.

"Bhūṣaṇa" refers to the Kaustubha gem, shark-shaped earrings and other  
ornaments decorating the Lord's body. Here it is said that the Lord's form has no  
equal or superior.

#### Text 341

sac-cid-ānanda-sandratvād  
dvayor evāviśeṣataḥ  
aupacarika evātra  
bhedo 'yam deha-dehinoh

sat-eternal; cit-full of knowledge; ananda-sandratvat-and because of being full of  
bliss; dvayoh-of the two; eva-certainly; aviseṣataḥ-because of the lack of difference;  
aupacarikah-imagination; eva-certainly; atra- here; bhedaḥ-distinction; ayam-this;  
deha-of the body; dehinoh-and the possessor of the body.

Because He is eternal, and full of knowledge and bliss, there is no difference  
between the Lord and His form. The idea that they are different is only an  
imagination.

#### Text 342

tathā ca śrī-kaurme

"deha-dehi-bhidā cātra  
neśvare vidyate kvacit" iti

tatha-in the same way; ca-also; sri-kaurme-in the Kurma Purana; deha-of the  
body; dehi-of the possessor of the body; bhida-difference; ca-also; atra-here; na-not;  
isvare-in the Supreme Lord; vidyate-exists; kvacit-at all; iti-thus.

In Kūrma Purāṇa:

"For the Supreme Lord there is no difference between His body and His self."

### Text 343

kim ca śrī-dasāme śrī-pura-strīṇām uktau

"gopyas tapaḥ kim acaran yad amśya rūpam  
lāvaṇya-sāram asamordhvam ananya-siddham  
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam  
ekānta-dhāma yaśasaḥ śriya aiśvarasya"

kim ca-furthermore; sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; sri-pura-of Mathura city; strīnam-of the ladies; uktau-in the statement; gopyah-the gopis; tapah-austerities; kim-what; acaran- performed; yat-from which; amusya-of such a one (Lord Kṛṣṇa); rupam- the form; lavanya-saram-the essence of loveliness; asama-urdhvam-not paralleled or wurpassed; ananya-siddham-not perfected by any other ornament (self-perfect); dṛgbhiḥ-by the eyes; pibanti-they drink; anusva-abhinavam- constantly new; durapam-diffucult to obtain; ekanta-dhama-the only abode; yasasah-of fame; sriyah-of beauty; aisvarasya-of opulence.

In Śrīmad-Bhāgavatam (10.44.14), in the words of the women of (Mathurā) City:

"What austerities must the gopīs have performed? With their eyes they always drink the nectar of the face of Lord Kṛṣṇa, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare."\*

### Text 344

tathā hi śrī-baladevaṁ prati śrī-kṛṣṇoktau

dhanyeyam adya dharāṇī tṛṇa-vīrudhas tvat-  
pāda-spr̥śo druma-latāḥ karajābhimrstāḥ  
nadyo 'drayaḥ khaga-mṛgāḥ sadayāvalokair  
gopyo 'ntareṇa bhujayor api yat-spr̥hā śrīḥ

tatha hi-furthermore; sri-baladevam prati-to Lord Balarama; sri-krsna- of Śrī Kṛṣṇa, uktau-in the statement; dhanyā-fortunate; iyam-this; adya-now; dharāṇī-the earth; tṛṇa-her grasses; vīrudhaḥ-and bushes; tvat-Your; pāda- of the feet; spr̥sah-

receiving the touch; druma-the trees; latāḥ-and creepers; kara ja-by Your fingernails; abhimṛṣṭāḥ-touched; nadyaḥ-the rivers; adrayaḥ-and mountains; khaga-the birds; mrgāḥ-and animals; sa-daya-merciful; avalokaiḥ-by Your glances; gopyaḥ-the gopis; antareṇa-in between; bhujayoḥ-Your two arms; api-indeed; yat-for which; sprhā-maintains the desire; śrīḥ-the goddess of fortune.

In the words of Lord Kṛṣṇa to Lord Balarāma (Śrīmad-Bhāgavatam 10.15.8):

"This land Vṛndāvana (Vrajabhūmi) is glorified today. Your lotus feet have touched the earth and grass, Your fingers have touched the trees and creepers, and Your merciful eyes have glanced upon rivers, hills, birds, and beasts. The gopīs have been embraced by Your arms, and even the goddess of fortune desires this. Now all of these are glorified."\*

### Text 345

atra kārīkāḥ

śrī-vṛndāvana-tad-vāsi-  
mādhuryollāsa-cetasā  
tat-stave harinārabdhe  
nījotkarṣāvasāyinām  
tam ālocya tato rāmam  
apadiśya vyadhāyi saḥ

atra-of these verses; karīkah-the explanation is given; sri-vṛndavana-of Vṛndavana-dhama; tat-vasi-and it's residents; madhurya-of the sweetness; ullasa-joy; cetasa-with the mind; tat-of them; stave-in the glorification; harina-by Lord Hari; arabdhe-offered; nija-His own; utkarsa-excellence; avasayinam-of those who contain; tam-Him; alocya-perceiving; tatah-them; ramam-to Lord Balarama; apadisya vyadhayi-spoke this verse; sah-He.

### Explanation

His heart overcome with bliss by seeing the sweetness of Śrī Vṛndāvana and its residents, Lord Hari praised them in the beginning of this prayer. Then, seeing that Lord Balarāma was the origin of their excellences, Lord Hari praised Him.

### Text 346

ato 'tra naiva tātparityaṁ  
rāmotkarṣānuvarṇane  
sakhya-bhāvāt tadā rāme



narmāṇaivedam īritam

atah-therefore; atra-in this verse; na-not; eva-certainly; tatparyam-the meaning; rama-of Lord Balarama; utkarsa-superiority; anuvarnane-in the description; sakhya-bhavat-because of friendship; tada-then; rame-to Lord Balarama; narmana-as a joke; eva-certainly; idam-this; iritam-said.

This verse should not be taken as a serious description of Lord Balarāma's superiority over Lord Kṛṣṇa. Rather, Lord Kṛṣṇa is speaking playful joking words out of friendship for Lord Balarāma.

#### Text 347

bhujāntaram tu vakṣas te  
tena dhanyā vrajāṅganāḥ  
yat-spr̥hā vakṣase yasmai  
śrīr apy ācarati spr̥ham

bhuja-the arms; antaram-between; tu-even; vaksah-the chest; te-Your; tena-by which; dhanyah-glorified; vraj-of Vraja; anganah-the gopis; yat-which; sprha-desire; vaksase-at the chest; yasmai-to which; srih-the goddess of fortune; api-even; acarati sprham-desires.

In this verse Lord Kṛṣṇa explains that the gopīs are embraced by Lord Balarāma to His chest. Even the goddess of fortune aspires to be embraced in this way by Lord Balarāma.

#### Text 348

yat-spr̥haiva param tasya  
na tu tat-prāpti-yogyatā

yat-which; sprha-desire; param-great; tasyah-of her; na-not; tu-but; tat-of that; prapti-for the attainment; yogyata-suitability.

Although the goddess of fortune, Lakṣmī-devī, aspired for the embrace of Lord Balarāma, she never became worthy to attain it.

#### Text 349

sadā vakṣaḥ-sthala-sthāpi

vaikuṇṭheśitur indirā  
kṛṣṇorah-sprhayāyaiva  
rūpaṁ vivṛṇute 'dhikam

sada-always; vaksah-sthala-at the chest; stha-remaining; api-although; vaikuntha-  
isituh-of Lord Nārāyaṇa, the master of Vaikuṇṭha; indira-Lakṣmi-devi; kṛṣṇa-of  
Lord Kṛṣṇa; urah-the chest; sprahaya- with a desire; asya-of whom; eva-certainly;  
rupam-form; vivṛṇute- chooses; adhikam-superior.

Although Śrīmatī Lakṣmī-devī eternally remains on the chest of Lord Nārāyaṇa,  
the master of the Vaikuṇṭha planets, she aspires to rest on the chest of Lord Kṛṣṇa.  
This means that she considers the form of Lord Kṛṣṇa superior to the form of Lord  
Nārāyaṇa.

#### Text 350

paurāṇikam upākhyānam  
atra saṅkṣīpya likhyate

pauranikam-of the Puranas; upakhyanam-story; atra-here; sankṣīpya-  
summarizing; likhyate-is written.

The story (of Śrīmatī Lakṣmī-devī's attempt to attain Lord Kṛṣṇa) is described  
in the Purāṇas. A summary of that account is written here.

#### Text 351

śrīḥ prekṣya kṛṣṇa-saundaryam  
tatra libdhā taras tapaḥ  
kurvatīm prāha tām kṛṣṇaḥ  
kim te tapasi kāraṇam

vijihīrye tvayā goṣṭhe  
gopī-rūpeti sābravīt  
tad durlabham iti proktā  
lakṣmīs tām punar abravīt

svarṇa-rekheva te nātha  
vastum icchāmi vakṣasi  
evam astv iti sā tasya  
tad-rūpā vakṣasi sthitā

srih-Lakṣmi-devi; prekṣya-seeing; kṛṣṇa-of Śrī Kṛṣṇa; saunkaryam-the beauty;

tatra-in that cennexion; lubdha-greedy; tatah-therefore; tapah-austerity; kurvatim; performing; praha-spoke; tam-to her; krsnah-Lord Kṛṣṇa; kim-what?; te-of you; tapasi-in these austerities; karanam-is the cause; vijihirye-I desire to perform pastimes; tvay-with You; gosthe-in Vrndavana; gopi-of a gopi; rupa-in the form; iti-thus; sa-she; abravat-said; tat-that; durlabham-is very difficult to achieve; iti-thus; prokta-said; laksmih-Laksmi; tam-to Him; punah-again; abravat-said; svarna-golden; rekha-line; iva-as; te-Your; natha-O Lord; vastum-to reside; icchami-I desire; vaksasi-on chest; evam-in this way; astu-ler it be; iti-thus; sa-she; tasya-of Lord Kṛṣṇa; tat-rupa- in that form; vaksasi-on the chest; sthita-is situated.

Seeing Kṛṣṇa's handsomeness, and becoming very greedy to attain Him, Lakṣmī-devī performed great austerities for that purpose. When Kṛṣṇa noticed her austerities, He said to her, {sy 168}Why do you perform austerities?" She replied, "I wish to become a gopī and enjoy pastimes with You in Vraja." He said, "That is very difficult to attain." She said, {sy 168}Lord, I then wish to become a golden line on Your chest." He said, "So be it." Then she assumed that form and stayed on His chest.

#### Text 352

yathoktaṁ śrī-daśame nāga-patnībhiḥ

"yad-vāñchayā śrīr lalanācarat tapo  
vihāya kāmān suciraṁ dhr̥ta-vratā"

yatha-just as; uktam-it is said; sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; naga-patnibhiḥ-by the wives of the Kaliya serpent; yat-which; vanchaya-by desiring; srih-the goddess of fortune; lalana-the topmost woman; acarat-performed; tapah-asuterity; vihaya-giving up; kaman-all desires; suciran-for a long time; dhr̥ta-a law upheld; vrata-as a vow.

The wives of the Kāliya serpent allude to this story in these words of Śrīmad-Bhāgavatam (10.16.36):

"O Lord, we do not know how the serpent Kāliya attained such a opportunity to be touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires, and taking austere vows."\*

#### Text 353

nāmno 'pi mahimaitasya  
sarvato 'dhikā iryate

namnah-of the name; api-also; mahima-glory; etasya-of Lord Kṛṣṇa; sarvatah-in all respects; adhika-superior; iryate-is said.

The glory of Kṛṣṇa's holy name is said to be greater than that of any other name of the Lord.

#### Text 354

yathā śrī=brahmāṇḍe

"sahasra-nāmāṁ puṇyānām  
trir āvṛttyā tu yat phalam  
ekāvṛttyā tu kṛṣṇasya  
nāmaikaṁ tat prayacchati

yatha-just as; sri-brahmande-in the Brahmanda Purana; sahasra-of the thousand; namnam-names; punyanam-pure; trih-three times; avṛttya-having said; tu -but; yat-which; phalam-result; eka-one; avṛttya-by recitation; tu-but; kṛṣṇasya-of Kṛṣṇa; nama-of the name; ekam-one; tat-that; prayacchati-grants.

In Brahmāṇḍa Purāṇa:

"The pious results derived from chanting the thousand names of Lord Viṣṇu three times can be attained by only one repetition of the holy name of Kṛṣṇa."\*

#### Text 355

skānde ca

madhura-madhuram etan maṅgalaṁ maṅgālānām  
sakala-nigama-valli-sat-phalaṁ cit-svarūpam  
sakṛd api parigītaṁ śraddhayā helayā vā  
bhṛgukvara nara-mātraṁ tārayet kṛṣṇa-nāma

skande-in the Skanda Purana; ca-also; madhura-of all sweet things; madhuram-the most sweet; etat-this; maṅgalaṁ-the most auspicious; maṅgalaṇam-of all auspicious things; sakala-all; nigama-of the Vedas; valli-the creepers; sat-the transcendental; phalam-fruit; cit-with a spiritual; svarupam-form; sakṛt-once; api-even; parigitam-spoken; śraddhaya-with faith; helaya-with mockery; va-or; bhṛgu-of the Bhṛgu dynasty; vara-O most exalted descendent; nara-a human being; matram-even; tarayet-delivers; kṛṣṇa-of Śrī Kṛṣṇa; nama-the name.

In Skanda Purāṇa:

"Lord Kṛṣṇa's holy name, which is the sweetest of sweet things, the most auspicious of auspicious things, and the transcendental fruit of the vine of all Vedic literature, delivers, O best of the Bhṛṅgus, anyone who, either with faith or contempt, chants it even once."

#### Text 356

ataḥ svayaṁ-padādibhyo  
bhagavān kṛṣṇa eva hi  
svayaṁ-rūpa iti vyaktam  
Śrīmad-Bhāgavatādiṣu

atah-therefore; svayam-pada-with the word "svayam (Personally)"; adibhyah-because of the passages containing this and other words confirming the supremecy of Śrī Kṛṣṇa; bhagavan-the Supreme Personality of Godhead; kṛsnah-Śrī Kṛṣṇa; eva-certainly; hi-indeed; svayam-rupah- the original form of the Personality of Godhead; iti-thus; vyaktam- manifested; srīmad-bhagavata-adisu-in the Śrīmad-Bhāgavatam and other vedic literatures.

Because the scriptures use the word "svayam" (personally) again and again to describe Him, Lord Kṛṣṇa is the original Personality of Godhead. In Śrīmad-Bhāgavatam and other scriptures Lord Kṛṣṇa is declared to be the original form (svayaṁ-rūpa) of the Personality of Godhead.

#### Text 357

yathoktam śrī-brahma-saṁhitāyām

"īśvaraḥ paramaḥ kṛṣṇaḥ  
sat-cid-ānanda-vigrahaḥ  
anādir ādir govindaḥ  
sarva-kāraṇa-kāraṇam "

yatha-just as; uktam-said; brahma-saṁhitayam-in the Brahma-saṁhita; īśvaraḥ-the controller; paramaḥ-supreme; kṛsnah-Lord Kṛṣṇa; sat- eternal existence; cit-absolute knowledge; ānanda-absolute bliss; vigraha- whose form; anadih-without beginning; ādih-the origin; govindah-Lord Govinda; sarva-kāraṇa-kāraṇam-the cause of all causes.

In Brahma-saṁhitā (5.1):

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes."\*

#### Text 358

yathā ca

"rāmādi-mūrtṣu kalā-niyamena tiṣṭhan  
nānāvatāram akarod bhukvaneṣu kintu  
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi"

yatha-just as; ca-also; rama-adi-the incarnation of Lord Rama,etc; mautisu-in different forms; kala-niyamena-by the order of plenary portions; tisthan-existing; nana-various; avataram-incarnations; akarot- executed; bhuvanesu-within the worlds; kintu-but; kṛsnah-Lord Kṛṣṇa; svayam-personally; samabhavat-appeared; parama-the supreme; puman- person; yah-who; govindam-unto Lord Govinda; adi-purusam-the original person; tam-unto Him; aham-I; bhajami-offer obeisances.

Again in Brahma-saṁhitā (5.39):

"I worship Govinda, the primeval Lord, who by His various plenary portions appeared in the world in different forms and incarnations such as Lord Rāma, but who personally appears in His supreme original form as Lord Kṛṣṇa."\*

#### Text 359

tasmāt parama-vaikuṇṭha-  
nātho 'py asya vilāsakaḥ

tasmat-therefore; parama-vaikuntha-nathah-Lord Nārāyaṇa, the master of Vaikuṇṭha; api-even; asya-of Lord Kṛṣṇa; vilasakah-a vilasa (pastime) expansion.

Therefore Lord Nārāyaṇa, the master of Vaikuṇṭha, is a vilāsa-avatāra of Lord Kṛṣṇa.

#### Texts 360 and 361

ato militva śrutibhiḥ  
sva-sāro yaḥ stavah kṛtaḥ  
tat-tātparya-kṛtī kṛṣṇam  
eva devarṣir anamat

"namas tasmai bhagavate kṛṣṇāya" ity ādi

atah-therefore; militva-having met; srutibhiḥ-by the Personified VEdas; sva-sarah-the essence; yah-which; stavah-prayer; krtah-offered; tat-of that prayer; tatparya-the meaning; krti-understanding; krsnam-to Lord Kṛṣṇa; eva-certainly; deva-rsiḥ-Narada Muni; anamat-offered; respectful obeisances; namah-I offer obeisances; tasmai-unto Him; bhagavate-the Supreme Personality of Godhead; krsnaya-Lord Kṛṣṇa; iti-thus; adi-in the passage beginning.

The prayers of the Personified Vedas contain the essence of knowledge. Understanding that essence of knowledge, Nārada Muni offered obeisances to Lord Kṛṣṇa, and said (Śrīmad-Bhāgavatam 10.87.46):

"I offer my respectful obeisances to Lord Kṛṣṇa, the Original Supreme Personality of Godhead."

### Text 362

nanv eṣa evāparasyānte  
prādurbhūto yadūdvahah  
sa vaikunṭheśvaro 'nādis  
tad-vilāsaḥ katham bhavet

nanu-is it not so?; esah-He; dvaparasya-of the Dvapara-yuga; ante-at the conclusion; pradurbhutah-manifest; yadu-udvahah-Lord Kṛṣṇa, the hero of the Yadu dynasty; sah-He; vaikuntha-isvarah-Lord Nārāyaṇa, the master of Vaikunṭha; anadaiḥ-without beginning; tat-of Him; vilasah-a pastime incarnation; katham bhavet-how is it possible?

Here someone may object: Lord Kṛṣṇa was born in the Yadu dynasty at the end of the Dvāpara-yuga. How can Lord Nārāyaṇa, the master of Vaikunṭhaloka, who has no beginning, be a vilāsa-avatāra of Him?

### Text 363

maivam asyādi-śūnyasya  
janam-līlāpy anādikā  
svacchandato mukundena

prākāṭyam nīyate muhuḥ

ma-do not; evam-in this way; asya-of Him; adi-sunyasya-without beginning; janma-of birth; lila-pastime; api-even; anadika-without beginning; svacchandatah-voluntarily; mukundena-by Lord Mukunda; prakatyam-manifestation; niyate-is attained; muhuḥ-repeatedly.

I reply: Don't speak in this way. Although He has no beginning, He plays the pastime of taking birth. Again and again Lord Kṛṣṇa appears by His own wish.

#### Text 364

tathā ca śrī-trīṭhye

sva-śānta-rūpeṣv itaraiḥ sva-rūpaiḥ  
abhyardyamāneṣv anukampitātmā  
parāvareṣo mahat-amśa-yukto  
hy ajo 'pi jāto bhagavān yathāgniḥ

tatha-in the same way; ca-also; sri-trīṭhye-in the Third Canto of Śrīmad-Bhāgavatam; sva-śānta-rūpeṣu-onto the peaceful devotees of the Lord; itaraiḥ-others, nondevotees; sva-rūpaiḥ-according to their own modes of nature; abhyardyamāneṣu-being harassed by; anukampita-ātmā-the all-compassionate Lord; para-avara- spiritual and material; īśaḥ-con-troller; mahat-amśa-yuktaḥ-accompanied by the plenary portion of mahat-tattva; hi- certainly; ajaḥ-the unborn; api-although; jātaḥ-is born; bhagavān-the Personality of Godhead; yathā-as if; agniḥ- the fire.

In Śrīmad-Bhāgavatam (3.2.15):

"The Personality of Godhead, the all-compassionate controller of both the spiritual and material creations, is unborn, but when there is friction between His peaceful devotees and persons who are in the material modes of nature, He takes birth just like fire, accompanied by the mahat-tattva."\*

#### Text 365

atra kārīkāḥ

sve bhaktāḥ sve ca te śānta-  
rūpāś cety atra vighrahāḥ  
śāntis tan-niṣṭhatā buddheḥ  
śāntās tan-niṣṭhā-buddhayaḥ



atra-of this verse; karikah-the explanation if given; sve-the word "sva"; bhaktah-means "the devotees of the Lord"; sve-the word "sva"; ca- also; te-they; santa-rupah-peaceful; ca-also; iti-thus; atra-here; vigrahah-forms; santih-peace; tat-nisthata-fith in Lord Kṛṣṇa; buddheh-because of the conception; santah-peaceful; tt-nistha-buddhayah- having faith in the Lord.

### Explanation

Here "sva" means "the devotees" and {sy 168}sva-śānta-rūpeṣu" describes their nature. "Śānti" means "faith in the Lord", and "śānta" means {sy 168}they who have faith in the Lord".

### Text 366

teṣu sura-sutādyeṣu  
nandādiṣu ca sādhuṣu  
itarais tad-viruddhais tu  
kaśādyair asurādibhiḥ

sva-rūpaiḥ suṣṭhv arūpair ity  
arūpatvaṁ virūpatā  
ghorāti-vikaṭākārair  
ity arthaḥ sphutam īritah

tesu-among them; sura-suta-Maharaja Vasudeva, the son of Surasena; adyesu-beginning with; nanda-Nanda Maharaja; adisu-beginning with; ca- also; sadhusu-among the saintly persons; itataih-by others; tat-viruddhaih-enimical; tu-but; kamsa-with Kamsa; adyaih-beginning; asura-adibhih-by various kinds of demons; svarupaiḥ-the word "svarupaiḥ"; susthu-very much; arupaiḥ-"arupa"; iti-thus; arupatvam-the state of being "arupa"; virupata-horrible deformity; ghora-horrible; ati-very; vikata-ugly; akaraiḥ-with forms; iti-thus; arthah-the meaning; sphutam-clear; iritah-is expressed.

The devotees here are 1. those headed by Mahārāja Vasudeva, 2. those headed by Mahārāja Nanda, and 3. the sādhus. The "itaraiḥ" (others) are they who oppose the devotees. They are 1. those headed by King Kamsa, and 2. those headed by other demons. "Svarūpaiḥ" means "very (su) ugly (arūpa)". That is the meaning here.

### Text 367

abhyardyamāneṣv abhitah

kriyamāṇa-mahartīṣu  
anukampāyuta-manāḥ  
pare māyānvayojjhitāḥ

goloka-mukhyā avare  
māyikājāṇḍa-maṇḍalāḥ  
pareṣām avareṣām ca  
teṣām īśo 'dhināyakāḥ

abhyardya-amanesu-being harrassed; abhitah-in all respects; kriyamana-maha-artisu-suffering great distress; anukampa-with compassion; ayuta-endowed; manah-mind; pare-superior; maya-anvaya-ujjhitah-free from the illusory energy; goloka-Goloka Vṛndavana; mukhyah-beginning with; avare- inferior; mayika-under the spell of the illusory energy; aja-anda-madalah- the material universes; paresam-of the superior spiritual planets; avaraesam-of the inferior material planets; ca-also; tesam-of them; isah- the word "isa"; adhinayakah-means "the ruler".

"Abhyardyamāṇeṣu" means "harrassed from all directions", "anukampitātmā" means "He whose heart is full of compassion", "para" means "those places, headed by Goloka Vṛndāvana, that are free from the touch of the illusory energy", "avara" means "the material universes, which are under the spell of the illusory energy," and "īśa" means "the controller of both the spiritual and material creations."

### Text 368

syūr mahanto 'ti-parama-  
mahattamatayā smṛtāḥ  
te para-vyoma-nāthāś ca  
vyūhāś ca vasu-sāṅkhyakāḥ

syuh-are; mahantah-great; ati-parama-mahattamataya-with greatness; smrtah-remembered; te-they; para-vyoma-of the Vaikuṇṭha planets; nathah-the masters; ca-also; vyuhah-the catur-vyuha expansions; ca-also; vasu-sankhyakah-beginning with Vasudeva.

"Mahat" means "They who are great". Here it refers to Lord Nārāyaṇa, the master of Vaikuṇṭha, and to the catur-vyūha expansions beginning with Lord Vāsudeva.

### Text 369

vāsudevādayo vyūhāḥ

para-vyomeśvarasya ye  
tebhyo 'py utkarṣa-bhājo 'mi  
kṛṣṇa-vyūhāḥ satām matāḥ

ity ete parama-vyoma-  
nātha-vyūhaiḥ sahaikatām  
sva-vilāsair ihabhytya  
prādhurbhāvam upāgatāḥ

vasudeva-adayah-beginning with Vasudeva; vyuhah-expansions; para-vyoma-isvarasya-of Lord Nārāyaṇa, the master of Vaiṣṇava; ye-who; tebhyaḥ- than them; utkarsa-bhajah-superior; ami-they; kṛṣṇa-vyuhah-the Kṛṣṇa-expansions; satam-by the saintly devotees; matah-considered; iti-thus; ete-they; parama-vyoma-natha-of Lord Nārāyaṇa; vyuhaiḥ-saha-with the expansions; ekatam-oneness; sva-vilasaiḥ-with their pastime expansions; iha-here, in the material world; abhyetya-having arrived; pradhurbhavam- manifestation; upagatah-attained.

Lord Kṛṣṇa's expansions (kṛṣṇa-vyūha) are superior to Lord Nārāyaṇa's expansions, which are headed by Lord Vāsudeva. Lord Kṛṣṇa's expansions join with Their vilāsa-avatāras, Lord Nārāyaṇa's expansions, and as one They appear in this world.

#### Text 370

amśās tasyāvatārā ye  
prasiddhāḥ puruṣādayaḥ  
tathā śrī-jānakī-nātha-  
nṛsimha-kroḍa-vāmanāḥ  
nārāyaṇo nara-sakho  
hayaśīrṣājītādayaḥ

amsah-parts; tasya; of Him; avatarah-incarnations; ye-which; prasiddhah-famous; purusa-adayah-beginning with the purusa-avatars; tatha-in the same way; sri-janaki-natha-Lord Rāmacandra, the master of Sita-devi; nṛsimha-Nṛsimha; kroda-Varaha; vamanah-Vamana; narayanah- Narayana Rsi; nara-of Nara; sakhaḥ-the friend; hayasirsa-Hayagrīva; ajita-Ajita; adayah-beginning with.

The "amśas" here are the famous puruṣa-avatāras, as well as Rāmacandra, Nṛsimha, Varāha, Vāmana, Nara's friend (Nārāyaṇa Ṛṣi), Hayagrīva, Ajita, and others.

#### Text 371

ebhir yuktaḥ sadā yogam  
avapyayam avasthitaḥ

ebhih-with them; yuktaḥ-endowed; sada-always; yogam-connection; avapya-having attained; ayam-He; avasthitaḥ-is situated.

All these incarnation are eternally present in Lord Kṛṣṇa.

#### Text 372

ato vṛndāvane tat-tal-  
līlā-prakaṭatekṣyate

ataḥ-therefore; vṛndavane-in Vṛndavana; tat-tat-various; līlā-pastimes; prakatata-the manifestations; iksyate-are seen.

For this reason the pastimes of these avatāras are seen in Vṛndāvana.

#### Text 373

vaikuṇṭheśvara-līlātra  
darśitā yā viriñcaya  
seśvarāṇām ajāṇḍānām  
koṭir vṛndāvane 'dbhuta  
saiva jñeyā yataḥ svāṁśa-  
dvāraivāsau prakāśitā

vaikuntha-isvara-of the master of Vaikuṇṭha; līlā-the pastime; atra- in this connection; darsita-displayed; ya-which; virincaye-to Brahma; sa- along with; isvaranam-the controlling demigods; aja-andanam-of the many universes; koti-millions; vṛndavane-in Vṛndavana; adbhuta-astonishing; sa-this; eva-certainly; jneya-may be understood; yataḥ-because; sva-amsa-dvara-by Lord Kṛṣṇa's expansion as Narayana; asau-this; prakasita-is manifested.

Lord Nārāyaṇa's pastimes are seen in the wonderful display to Lord Brahmā in Vṛndāvana of millions of universes and their demigods. This pastime is understood to be manifested by the Lord's aṁśa-avatāra.

#### Text 374

vāsudevādi-līlās tu

mathurā-dvārakādiṣu  
tat-tad-rūpair vrajāntās tu  
balyehābhis ca darśitāḥ

yathā śrīdamni tārksyatvam  
prāpte so 'pi catur-bhūjaḥ  
ādityeṣv atha labdheṣu  
babhau dvādaśabhir bhujaiḥ

vasuveva-adi-of the catur-vyuha expansions beginning with Lord Vasudeva; lilah-pastimes; tu-also; mathura-in Mathura; dvaraka-Dvaraka; adisu-and other places; tat-tat-rupaih-in various forms; vraja-antah-within Vṛndavana; tu-also; balya-childhood; ihabhih-with pastimes; ca-also; darsitah-revealed; yatha-just as; sridamni-in Sridama; tarksyatvam-the condition of being Garuda; prapte-when attained; sah api-He; catuh-bhujah- assumed a four-armed form; adityesu-when the twelve Adityas; atha-then; labdhesu-were present; babhau-He manifested; dvadasabhih-with twelve; bhujaih-= arms.

The pastimes of Lord Vāsudeva and other avatāras are seen in Mathurā, Dvārakā, and other places as well as in the Lord's childhood pastimes in Vraja. When Śrīdāmā assumed the form of Garuḍa, Kṛṣṇa assumed a four-armed form, and when the Adityas approached Him, the Lord manifested twelve arms.

### Text 375

tathā saṅkarṣaṇī līlā  
daitya-saṁhārikāpi ca  
mūrtayo māthure bhānti  
śrī-pradyumnāniruddhayoḥ  
yaḥ śrī-gopāla-tāpaṇyām  
varāhādiṣu ca śrutāḥ

tatha-in the same way; sankarasani-of Lord Sankarsana; lila-the pastimes; daitya-of the demons; samharika-the killing; api-even; ca- also; murtayah-forms; mathura-in the district of Mathura; bhanti-are manifest; sri-pradyumna-of Lord Pradyumna; aniruddhayoh-and of Lord Aniruddha; yah-which; sri-gopala-tapanyam-in the Gopala-tapani Upanisad; varaha-in the Varaha Purana; adisu-and in other Vedic literatures; ca- also; srutah-heard in the scriptures.

The pastimes of killing the demons are performed by Lord Saṅkarṣaṇa. Also, the forms of Lord Pradyumna and Lord Aniruddha are eternally present in the district of Māthura, as confirmed by the Gopāla-tāpaṇī Upaniṣad, Varāha Purāṇa, and other Vedic literatures.

### Text 376

evam puruṣa-līlānām  
prākāṭyam iha māthure  
ananta-śāyī-rūpābhiḥ  
kriyate suṣṭhu mūrtibhiḥ

evam-in the same way; puruṣa-of the puruṣa-avatars; lilanam-of the pastimes;  
prakatyam-manifestation; iha-here; mathura-in the district of Mathura; ananta-on  
Ananta Sesa; sayi-rupabhih-resting; kriyate-is performed; susthu-nicely;  
murtibhih-by these forms.

In this way the Deities headed by the Lord who rests on Ananta manifest the  
puruṣa-avatāras' pastimes in the district of Māthura.

### Text 377

yadā yadā ca sā līlā  
kṛṣṇeṇa prakāṭī-kṛtā  
bhavet tat-tad-upākhyānam  
purāṇeṣv iti viśrutam

yada yada-whensoever; ca-and; sa-that; lila-pastimes; krsnena-by Sri Kṛṣṇa; prakati-  
kṛta-is manifested; bhavet-may be; tat-tat-various; upakhyanam-accounts;  
puranesu-in the Puranas; iti-thus; visrutam- celebrated.

Whenever Lord Kṛṣṇa displayed a pastime it was recorded in the narrations of  
the Purāṇas.

### Text 378

yāni rāmādi-rūpāṇi  
prāduścakre sva-kiliṣu  
tāny adhisthāna-rūpeṇa  
rājante 'dyāpi māthure

yani-which; rama-with Lord Ramacandra; adi-beginning; rupani-forms;  
praduscakre-manifested; sva-kelisu-in His pastimes; tani-they; adhisthana-rupena-  
in Their original forms; rajante-are manifest; adya- today; api-even; mathure-in the  
district of Mathura.

Whatever forms, beginning with the form of Lord Rāmacandra, Lord Kṛṣṇa manifested in His pastimes are present even today in in Māthura district.

#### Text 379

go-parārdha-payah-pūrain  
janitah kṣīra-vāridhiḥ  
mamanthājita-rūpas tam  
gopair devāsuri-kṛtaiḥ

go-of cows; paradha-one hundred million billion; payah-of milk; puraih-by the unundation; janitah-produced; ksira-of milk; varidhih-an ocean; mamantha-churned; ajita-rupah-in the form of Ajita; tam-that ocean; gopaih-with the cowherd boys; deva-asuri-krtaih-who had assumed the forms of demigods, and demons.

Once a hundred million billion cows in Vṛndāvana produced a great ocean of milk. Kṛṣṇa then assumed the form of the avatāra Ajita and, with the gopas, who had become devas and asuras, churned it.

#### Text 380

ata eva brahmāṇḍe

"yo vaikunṭhe ctur-bāhur  
bhagavān puruṣottamaḥ  
sa eva śveta-dvīpeśo  
naro nārāyaṇas ca yaḥ  
sa eva vṛndāvana-bhū-  
vihārī nanda-nandanah

atah eva-therefore; brahmande-in the Brahmanda Purana; yah-who; vaikunte-in Vaikunthaloka; ctuh-bahuh-with four arms; bhagaran-full of all opences; pourusa-uttamah-the supreme person; sah eva-that same person; sveta-dvipa-of Svetadvipa; isah-is the master; narah narayanah-Nara-Narayana Rsis; ca-also; yah-who; sah eva-that same person; vrndavana-of Vṛndavana; bhu-in the land; vihari-performs pastimes; nanda-nandanah-as the son of Maharaja Nanda.

In Brahmāṇḍa Purāṇa:

"The Supreme Personality in Vaikunṭha, who has four arms, is the master of Śvetadvīpa, and Nara-Nārāyaṇa Rsis are Nanda's son, who enjoys pastimes in the land of Vṛndāvana.

### Text 381

"etasyaivāpare 'nantā  
avatārā manoharāḥ  
mahāgnir iva yādvat syūr  
ulkāḥ śata-sahasasāḥ  
tatraiva līnā ekatvam  
vrajeyus te harau tathā" iti

etasya-of Him; eva-certainly; apare-other; anantah-unlimited; avatarah-incarnations; manah-harah-beautiful; maha-a great; agnih-fire; iva-just like; yadvat-in that way; syuh-may be; ulkah-sparks; sata-by the hundreds; sahasrasah-and thousands; tatra-there; eva-certainly; linah-entered; ekatvam-oneness; vrajeyuh-attain; te-they; harau-in Lord Kṛṣṇa; tatha-in the same way; iti-thus.

"Lord Kṛṣṇa has limitless avatāras that all enchant the heart. As hundreds and thousands of sparks (come from) a great fire and then enter it again, so (numberless avatāras come from) Lord Hari, and then enter Him again."

### Text 382

iti siddhā prabhāvasya  
mahad-aṁśas tu yuktatā

iti-thus; siddha-established; prabhavasya-of Lord Kṛṣṇa; mahat-amsah-the word "mahad-amsa"; tu-also; yuktata-appropriate meaning.

In this way the word "mahad-aṁśa-yuktaḥ", which refers to the aṁśa-avatāras of the all-powerful Lord, is explained.

### Text 383

ata eva purāṇātau  
kecin nara-sakhātmatām  
mahendrānujātām kecit  
kecit kṣīrābdhi-śāyitām

sahasra-śīrśatām kecit  
kecit vaikunṭha-nāthatām  
brūyuh kṛṣṇasya munayas



tat-tad-vṛttānugāminah

atah eva-therefore; purana-adau-in the Puranas and other Vedic literatures; kecit-some; nara-sakha-atmatam-the position of Narayana Rsi, the friend of Nara Rsi; maha-indra-anujatam-the position of Vamana, the younger brother of Maharaja Indra; kecit-some; kecit-some; ksira-abdhi-sayitam-the position of Ksirodadasay Visnu; sahasra-sirsatam-the position of the Universal form, who has thousands of heads; kecit-some; kecit-some; Vaikuṇṭha-nathatam-Lord Nārāyaṇa, the master of Vaikuṇṭhaloka; bruyuh-say; kṛsnasya-of Śrī Kṛṣṇa; munayah-sages; tat-tat-vrious; vṛtta-activities; anugaminah-following.

According to the intimate relationships between Śrī Kṛṣṇa, the primeval Lord, and His devotees, the Purāṇas describe Him by various names. Sometimes He is called Nārāyaṇa; sometimes Upendra (Vāmana), the younger brother of Indra, king of heaven; and sometimes Kṣīrodakaśāyī Viṣṇu. Sometimes He is called the thousand-hooded Śeṣa Nāga and sometimes the Lord of Vaikuṇṭha.\*

#### Text 384

upodghātaṁ samāpyātha  
prākṛtaṁ likhyate punaḥ

upodghatam-argument; samapya-having completed; prakrtam-the original subject; likhyate-is written; punah-again.

Now that this has been explained, I will again write about the original subject of our discussion.

#### Text 385

ajo janma-vihīno 'pi  
jāto janmāvirācarat

ajah-unborn; janma-birth; vihinah-without; api-although; jatah-born; janma-birth; aviracarat-manifested.

Although Lord Kṛṣṇa is unborn, He takes birth.

#### Text 386

nanv ekasya kilājatvaṁ

janmitvaṁ ca virudhyate  
ity āśāṅkyāha bhagavān  
acintyaiśvarya-vaibhavaḥ

nanu-is it not so?; ekasya-of a single person; kila-certainly; ajatvam-the status of being unborn; janmitvam-the status of taking birth; ca-also; virudhyate-mutually contradictory; iti-thus; asankya-doubting; aha-he said; bhagavan-the supremely opulent Personality of Godhead; acintya-inconcievable; aisvarya-opulences; vaibhavaḥ-with the power.

Here someone may object: How is it possible for a person to be unborn and again to take birth? This statement is self-contradictory.

Thinking someone may say this, I reply: The Supreme Personality of Godhead possesses inconcievable power and opulence.

#### Text 387

tatra tatra yathā vahnis  
tejo-rūpeṇa sann api  
jāyate maṇi-kaṣṭhāder  
hetuṁ kañcid avāpya saḥ

anādim eva janmādi-  
līlām eva tathādbhutam  
hetunā kenacit kṛṣṇaḥ  
prāduṣkūryāt kadācana

tatra tatra-in various places; yatha-just as; vahnih-fire; tejah-rupena-with a splendid form; san-being; api-thogh; jayate-is produced; mani-of a jewel; kasta-or wood; adeh-or other substance; hetum-cause; kancit-some; avapya-attaining; sah-that; anadim-without beginning; eva- certainly; kanma-with birth; adi-beginning; lilam-pastimes; eva- certainly; tatha-in the same way; adbhum-wonderful; hetuna-kenacit-by some cause; krsnah-Śrī Kṛṣṇa; praduskuryat-may manifest; kadacana-sometimes.

As the element fire, which is present in many different substances, sometimes, for certain reasons, becomes manifest in firewood, a jewel, or something else, so Lord Kṛṣṇa sometimes, for certain reasons, manifests His birth and other pastimes.

#### Text 388

sva-līlā-kīrti-vistārāḥ  
lokeṣv anujighṛkṣuta

asya janmādi-līlānām  
prākāṭye hetur uttamah

sva-His; lila-pastimes; vistarat-because of the expansion; lokesu-to the devotees; anujighrksuta-the desire to distribute mercy; asya-of Śrī Kṛṣṇa; janma-with birth; adi-beginning; lilanam-of pastimes; prakatye- in the manifestation; hetuh-cause; uttamah-ultimate.

By manifesting the glory of His pastimes He shows mercy to the devotees. That is the great reason He reveals the pastimes that begin with His birth.

### Text 389

tathā bhayāṅkarataraiḥ  
pīḍyamāneṣu dānavaiḥ  
priyeṣu karuṇāpy atra  
hetur ity uttameva hi

tatha-in the same way; bhayankarataraiḥ-by very fearful; pidyamanesu-being harassed; danavaiḥ-by demons; priyesu-to His dear devotees; kruna-mercy; api-also; atra-in this connection; hetuh-cause; iti-thus; uttama- ultimate; iva-as it were; hi-certainly.

To show mercy to His devotees when then are troubled by fearful demons is another great reason for (His appearance in this world).

### Text 390

bhūmi-bhārāpahārāya  
brahmādyais tridaśeṣvaraiḥ  
abhyarthanam tu yat tasya  
tad bhaved anuṣaṅgikam

bhumi-of the earth; bhara-of the burden; apaharaya-for the removal; brahma-Brahma; adyaiḥ-headed by; tridasa-isvaraiḥ-by the demigods; abhyarthanam-appeal; tu-also; yat-which; tasya-of Śrī Kṛṣṇa; tat- that; bhavet-may be; anusangikam-a secondary reason.

Brahmā and the other demigods' appeal that the Lord remove the burden of the earth planet is only a secondary reason. (It is not as important as the other reasons.)

### Text 391

ced adyāpi didṛkṣerann  
utkaṇṭhārtā nija-priyāḥ  
tām tām līlām tataḥ kṛṣṇo  
darśayet tan kṛpā-nidhiḥ

cet-if; adya-today; api-even; didrkseran-desire to see; utkantha-with longings; artah-afflicted; nija-priyah-dear devotees; tam tam-them; lilam-the pastimes; tatah-therefore; krsnah-Śrī Kṛṣṇa; darsayet- will display; tan-to them; krpa-of mercy; nidhih-an ocean.

Even today, if a sincere devotee earnestly longs to see Lord Kṛṣṇa's pastimes, the Lord, who is an ocean of mercy, will show them.

### Text 392

kair api prema-vaivaśya-  
bhāgbhir bhāgavatottamaiḥ  
adyāpi dṛśyate kṛṣṇaḥ  
krīḍan vṛndāvanāntare

kaih api-by some; prema-vaivasya-bhagbhih-filled with pure love of Krsna; bhagavata-uttamaih-most elevated devotees; adya-today; api-even; drsyate-is seen; krsnah-Śrī Kṛṣṇa; kridan-performing pastimes; vrndavana-antare-in Vṛndavana.

Even today, some rare exalted devotees, overcome with pure love for Kṛṣṇa, are able to see Śrī Kṛṣṇa enjoying pastimes in Vṛndāvana.

### Text 393

kim cāśya pārśadādinam  
apy ukta nitya-mūrtitā  
tasyeśvareśitur nitya-  
mūrtitve kā vicitrata

kim ca-furthermore; asya-of Him; parsada-adinam-of the personal associates and other great devotees; api-even; ukta-described; nitya-murtita-the condition of having eternal forms; tasya-of Him; isvara-isituh-the Supreme Controller; nitya-murtitve-in the matter of having an eternal form; ka-what?; vicitrata-is surprising.

If Lord's personal associates have eternal forms, why should it be surprising that the Lord Himself has an eternal form?

#### Text 394

tathāpi śuṣkavādaika-  
niṣṭhānām hetu-vādinām  
tuṣṇīm-bhāvāya vacanam  
purāṇādair vilikhyate

tathapi-nevertheless; suska-vada-in dry useless arguments; eka-with exclusive; nisthanam-faith; hetu-vadinam-of logicians; tusnim-bhavaya-for silencing; vacanam-statement; purusa-adih-The Puranas and other Vedic literatures; vilikhyate-is written.

To silence they who have faith in dry logic, I now write some quotes from the Purāṇas.

#### Text 395

tathā hi śrī-bhāgavate brahma-stuta  
tvayy eva nitya-sukha-bodha-tanāv anante  
māyāta udyad api yat sad ivāvabhāti

tatha hi-furthermore; sri-bhagavate-in the Śrīmad-Bhāgavatam; brahma-of Brahma; stutau-in the prayers; tvayi-in You; eva-certainly; nitya-sukha-bodha-of eternal bliss and knowledge; tanau-in the body; anante-in the unlimited; mayatah-because of inconcievable; enegy; udyat- coming forth; api yat-which, although temporary and miserble; sat-pleasing and dear; iva-as if; avabhāti-appears.

In Brahmā's prayers in Śrīmad-Bhāgavatam (10.14.22):

"O Kṛṣṇa, this universe appears real because it is manifested by the potency of illusion emanating from You, whose unlimited transcendental forms are full of eternal happiness and knowledge."\*\*\*

#### Text 396

śrī-brahmāṇḍe ca  
"anadeyam aheyam ca

rūpaṁ bhagavato hareḥ  
āvirbhāva-tirobhāvāv  
asyokte graha-mocane

sri-brahmande-in the Brahmanda Purana; ca-also; anadeyam-without beginning;  
aheyam-without cessation; ca-and; rupam-the form; bhagavatah- of the Personality  
of Godhead; hareh-Lord Hari; avirbhava-appearance; tirobhavau-and  
disappearance; asya-of Him; ukte-are described; grha- acceptance; mocane-and  
rejection.

In Śrī Brahmāṇḍa Purāṇa:

"Lord Hari's form has neither beginning nor end. What are called its birth and  
death are only His coming and going (from the material world)."

#### Text 397

śrī-brhad-vaiṣṇave

"nityāvatāro bhagavān  
nitya-mūrtir jagat-patiḥ  
nitya-rūpo nitya-gandho  
nityaiśvarya-sukhānubhuḥ"

sri-brhat-vaisnave-in the Brhad-Visnu Purana; nitya-eternal; avatarah-  
incarnations; bhagavan-the Supreme Personality of Godhead; nitya-with an  
eternal; murtih-form; jagat-of the universes; patih-the lord; nitya-with eternal;  
rupah-beauty; nitya-an eternal; gandhah-fragrance; nitya- eternal; aisvarya-  
opulence; sukha-of happiness; anubhuh-perception.

In Brhad-Viṣṇu Purāṇa:

"The Supreme Personality of Godhead is the master of the universes. His  
avatāras are eternal. His form is eternal. His handsomeness is eternal. His fragrance  
is eternal. His opulence and bliss are eternal."

#### Text 398

pādme śrī-vyāsāmbarīṣa-samvāde śrī-kṛṣṇaṁ prati śrī-vyāsa-vacanam

"tvām ahaṁ draṣṭum icchāmi  
cakṣurbhyaṁ madhusūdana  
yat tat satyam param brahma

jagad-yoniṁ jagat-patim'  
vadanti veda-śīramaś  
cakṣuṣaṁ nātha me 'stu tat"

padme-in the Pamda Purana; sri-vyasa-of Vyasadeva; amabrisa-and Maharaja Amabarisa; samvade-in the conversation; sri-kṛṣṇam prati-to Śrī Kṛṣṇa; sri-vyasa-of Vyasadeva; vacanam-the words; tvam-You; aham-I; drastum-to see; icchami-desire; caksurbhyam-with my two eyes; madhu-sudana-O killer of the Madhu demon; yat-which; tat-that; satyam-eternal; param-supreme; brahma-Godhead; jagat-of the universes; yonim-the origin; jagat-of the universes; patim-the master; vadanti-describe; veda-of the Vedas; siramah-the most important parts (the Upanisads); caksusam-sight; natha-O Lord; me-of me; astu-let there be; tat-that.

In Padma Purāṇa (Pātāla-khaṇḍa 73.12-13), Śrīla Vyāsadeva's words to Śrī Kṛṣṇa, revealed in a conversation with Mahārāja Ambarīṣa:

"O Kṛṣṇa, the Upaniṣads describe You as the Supreme Brahman, the Absolute Truth, and the creator and master of the universes. O Lord I desire to see You with my own eyes. O Lord, please let me see You."

#### Text 399

śrī-kṛṣṇa-vākyam

"paśya tvāṁ darśayiśyāmi  
sva-rūpaṁ veda-gopitam  
tato 'paśyam ahaṁ bhūpa  
bālaṁ kālāmbuda-prabham

"gopa-kanyāvṛtaṁ gopaṁ  
hasantaṁ gopa-bālakaiḥ  
kadamba-mūla āsinaṁ  
pīta-vāsasam acyutam"

sri-kṛṣṇa-of Śrī Kṛṣṇa; vakyam-the words; pasya-just see; tvam-you; darsayisyami-I shall reveal; sva-rupam-My own form; veda-to the Vedas; gopitam-confidential; tatah-then; apasyam-saw; aham-I; bhu-pa-O king; balam-a boy; kala-a dark; ambuda-of a cloud; prabham-with the splendor; gopa-kanya-by the gopis; avrtam-accompanied; gopam-a cowherd; hasantam-laughing; gopa-balakaih-with other cowherd boys; kadamba-of a kadamba tree; muke-at the base; asinam-seated; pita-vasasam-with yellow garments; acyutam-the infallible Personality of Godhead.

Śrī Kṛṣṇa's reply (Padma Purāṇa, Pātāla-khaṇḍa 73.17-19):

"Lord Kṛṣṇa then said to me, 'Look! I will show you My form, which is hidden from the Vedas.' O king, then I saw the infallible Lord as a cowherd boy, splendid as a dark cloud, dressed in yellow garments, sitting at the base of a kadamba tree, laughing with cowherd boys, and surrounded by gopīs.

#### Text 400

tatraivāgre

"tato mām āha bhagavān  
vṛndāvana-carah smatan  
yad idam me tvayā dṛṣṭam  
rūpam divyam sanātanam

"niṣkalam niṣkriyam śāntam  
sac-cid-ānanda-vigraham  
pūrṇam padma-palāśākṣam  
nātaḥ parataram mama

tatra-there; eva-certainly; agre-in the beginning; tatah-then; mam-to me; aha-spoke; bhagavan-the Lord; vrndavana-in Vrndavana; carah- walking; smayan-smiling; yat-which; idam-this; me-of Me; tvaya-by you; drstam-seen; rupam-form; divyam-transcendental; sanatanam-eternal; niskalam-free from all fault; niskriyam-free from any material activity; santam-peaceful; sat-eternal; cit-full of knowledge; ananda-and bliss; vigraham-form; purnam-perfect and complete; padma-lotus; palasa-petal; aksam-with eyes; na-not; atah-than this form; parataram-superior; mama- My.

There (Padma Purāṇa, Pātāla-khaṇḍa 73.23-25):

"Smiling as He walked through Vṛndāvana, Lord Kṛṣṇa said: 'This form of Mine you have seen is eternal, transcendental, faultless, free from karma, peaceful, eternal, full of knowledge, blissful, perfect, complete, and handsome with lotus-petal eyes.

#### Text 401

"idam eva vadanty ete  
vedāḥ kārāṇa-kārāṇam  
satyam vyāpī parānandam  
cid-ghanam śāśvataḥ śivam"

idam-this; eva-certainly; vadanti-proclaim; ete-they; vedah-the Vedas; karana-of



all causes; karanam-the original cause; satyam-transcendental; vyapi-all-pervading; para-anandam-full of supreme bliss; cit-ghanam-spiritual; sasvatam-eternal; sivam-all-auspicious.

"The Vedas say this form is the original cause of all causes and is real, all-pervading, blissful, spiritual, eternal, and auspicious."

#### Text 402

śrī-vāsudevopaniṣadi

"mad-rūpam advayaṁ brahma  
madhyādy-anta-vivarjitam  
sva-prabhaṁ sac-cid-ānandaṁ  
bhaktyā jānāti cāvyayam" iti

sri-vasudeva-upanisadi-in the Vasudeva Upanisad; mat-My; rupam-form; advayam-free from duality; brahma-the Supreme Brahman; madhya-middle; adi-beginning; anta-or end; vivarjitam-free from; sva-prabham-self-effulgent; sat-eternal; cit-full of knowledge; anandam-and bliss; bhaktya-by pure devotional service; janati-one understands; ca-aslo; avyayam-imperishable.

In Śrī Vāsudeva Upaniṣad (3.5):

"By devotional service one may understand My eternal spiritual form, which is full of knowledge and bliss, self-effulgent, free from material dualitiy, and without beginning, middle, or end."

#### Text 403

nanv arūpaḥ svataḥ kṛṣṇo  
dṛśyo māyika-rūpataḥ

nanu-is it not so?; arupah-without a form; svataḥ-Himself; kṛṣṇah-Śrī Kṛṣṇa; dṛsyah-becomes visible; māyika-of the illusory energy; rupataḥ-with a form.

Here someone may object: Is it not true that the Supreme Lord is actually formless, but He creates an illusory form of Himself as Kṛṣṇa so He may be visible (to the conditioned souls)?

#### Text 404

tathāpi-mokṣa-dharme śrī-bhagavad-vacanam yathā

"etat tvayā na vijñeyam  
rūpavān iti dṛśyate  
icchan muhurtān naśyeyam  
īśo 'haṁ jagatām guruḥ

tathapi-furthermor; moksa-dhrme-in the Moksa-dharma; sri-bhagavat-of th  
Supreme Personality of Godhead; vacanam-the statement; yatha-just see; etat-this;  
tvaya-by you; na-not; vijneyam-understandable; rupavan-with a form; iti-thus;  
drsyate-is seen; icchan-= desiring; muhurtat-for a moment; nasyeyam-I am  
invisible; isah-the Supreme Lord; aham-I am; jagatam-of the universes; guruh-the  
master.

The Lord's statement in Mokṣa-dharma (Mahābhārata, Śānti-parva 341.33.45):

"You don't understand Me. You see that I have a form. If I wish I can destroy  
everything in a moment. I am the Supreme Lord, the master of the universes.

#### Text 405

"māyā hy eśā mayā sṛṣṭā  
yan mām paśyasi nārada  
sarva-bhūta-guṇair yuktam  
naivām tvaṁ jāātum arhasi" iti

maya-illusion; hi-certainly; esa-this; maya-by Me; srsta-created; yat-which; mam-  
Me; pasyasi-you see; narada-O Narada; sarva-all; bhuta-of elements; gunaih-with  
the qualities; yuktam-endowed; na-not; evam- inthis way; jnatum-to understand;  
arhasi-you are able; iti-thus.

"O Nārada, this form of Mine that you are seeing is created by Me. It is made of  
all the material elements and modes of nature. You are not able to understand My  
actual nature."

#### Text 406

tathā ca pādme

"anāma-rūpa evāyam  
bhagavān harir īśvaraḥ  
akarteti ca yo vedaiḥ

smṛtibhiś cābhidhīyate" iti

tatha-in the same way; ca-also; padme-in the Padma Purana; anama- without a name; rupah-or form; eva-certainly; ayam-He; bhagavan-the Supreme Lord; harih-Hari; isvarah-the controller; akarta-inactive; iti- thus; ca-also; yah-who; vedaih-by the Vedas; smṛtibhih-and by the smṛti-sastras; ca-also; abhidhiyate-is described.

In Padma Purāṇa:

"The śruti and smṛti-śāstras proclaim that the Supreme Controller, Lord Hari, is ultimately formless, nameless, and inactive."

Text 407

atra samādhānam yathā śrī-vāsudevādhyātme

"aprasiddhes tad-guṇānām  
anāmāsau prakīrtitaḥ  
aprakṛtitvād rūpasyāpy  
arūpo 'sāv udiryate

"sambandhena pradhānasya  
harer nāsty eva kartṛtā  
akartāram ataḥ prāhuḥ  
purāṇam tam pura-vidaḥ" iti

atra-to this argument; samadhanam-the reply; yatha-just as; sri-vasudeva-adhyatme-in the Vasudevadhyatme; aprasiddheh-because not being completely known; tat-of Him; gunanam-of the transcendental qualities; anama-without a name; asau-He; prakirtitah-is described; aprakrtitvat- because of the non-material nature; rupasya-of His form; api-also; arupah- formless; asau-He; udiryate-is described; sambandhena-with contact; pradhanasya-of the material nature; hareh-of Lord Hari; na-not; asti-is; eva-certainly; kartṛta-active; akartaram-inactive; atah-therefore; prahuh-say; puranam-the oldest person; tam-Him; pur-vidah-the learned sages; iti-thus.

To this objection I reply: This is explained in Śrī Vāsudevaādhyātma:

"Because no one can understand all His qualities, the Supreme Lord is called 'nameless'. Because His form is not material, He is called 'formless'. Because He does not perform material acts, the wise call the ancient Supreme Person 'inactive'.

Text 408

ataś ca mokṣa-dhārmīya-  
vacanaṁ yogyam eva tat

atah-therefore; ca-also; moksa-dharmiya-of the Moksa-dharma; vacanam-the statement; yogyam-suitable; eva-certainly; tat-that.

The quote from Mokṣa-dharma (Text 404) should be interpreted in this way.

#### Text 409

tathā hi

rūpīti hetor dṛśyate  
yathaiva prākṛto janah  
tathāsau dṛśyata iti  
tvayā mā sma vicāryatām

tatha hi-furthermore; rupi-with a form; iti-thus; hetoh-because; drstyate-seen; yatha-just as; eva-certainly; prakrtah-materialistic; janah-conditioned souls; tatha-in the same way; asau-He; drsyate-is seen; iti-thus; tvaya-by you; ma-not; sma-certainly; vicaryatam-is conceivable.

That quote should be interpreted to mean: "Don't think My form is like the material form of a conditioned soul".

#### Text 410

ity uktvā svasya rūpitve  
'py adṛśyatvam udīritam  
tato nija-svarūpasyā-  
prākṛtatvam ca darsitam

iti-thus; uktva-having said; svasya-of Him; rupitve-in the condition of having a form; api-even; adrsyatvam-invisibility; udiritam-is described; tatah-therefore; nija-of His own; svarupasya-form; aprakrtatvam-non-material status; ca-also; darsitam-is shown.

By stating that the Lord's form Lord is invisible, (this quote) shows that His form is not material.

#### Text 411

tad-darśena tv atkuṇṭhātmā  
mamecchaiva ca kāraṇam  
ityāhecchan muhūrtād ity  
ardha-padyaṁ svayaṁ punaḥ  
naśyeyam ity adṛśyaḥ syāṁ  
yato nāśir adarśane

tat-of Him; darsena-by the sight; tu-but; akuntha-atma-intense; mama-my; iccha-desire; eva-certainly; ca-also; karanam-cause; iti- thus; aha-He says; icchan-desiring; muhurtat-for a moment; iti-thus; ardha-padyam-half of the verse; svayam-personally; punah-again; nasyeyam- I may destroy; iti-thus; adrsyah-invisible; syam-I may become; yatah- because; nash-the word "nasyeyam"; adarsane-in the sense of "invisible".

In the second half of this verse (Text 404), Lord Kṛṣṇa explains that He reveals His form according to His own wish, which cannot be thwarted. Again, He says that if He wishes, in a moment He can become invisible. The word "naśyeyam" here means "I may become invisible".

#### Text 412

tathāpi bhūta-guṇa-vat-  
tvena mām tvam yadīkṣase  
eśā māyā mayā sṛṣṭā  
naivam tvam jñātum arhasi

tathapi-nevertheless; bhuta-guna-vattvena-as a product of the material elements; mam-Me; tvam-you; yadi-if; iksase-see; esa-this; maya-illusion; maya-by Me; srsta-created; na-not; evam-in this way-tvam- you; jnatum arhasi-should understand.

The next verse from the Mokṣa-dharma (quoted in Text 405), should be interpreted in this way: "O Nārada if you think that My form is a product of the illusory material energy (yan mām paśyasi nārada sarva-bhūta-guṇair yuktam), then please understand that such a conception is simply an illusion I have Myself created (māyā hy eśā mayā sṛṣṭā). You should not think that My form is at all material (naivam tvam jñātum arhasi)."

#### Text 413

māyā-śabdena kutrāpi  
cit-chaktir abhidhīyate

maya-sabdena-by the word "maya"; kutrapi-in some places; cit-saktih-the

transcendental potency; abhidhiyate-is named.

Sometimes the word "māyā" is used to mean the Lord's transcendental potency.

#### Text 414

catur-veda-śikhāyām

"svarūpa-bhūtayā nitya-  
śaktyā māyākhyayā yutaḥ  
ato māyā-mayaṁ viṣṇuṁ  
pravadanti sanātanam"

ity eṣā darśitā madhvā-  
cāryair bhāṣye nīḥ śrutiḥ

catur-veda-sikha-yam-in the Catur-veda-sikha; svarupa-from His transcendental  
from; bhutaya-manifested; nitya-eternal; saktya-by the potency; maya-akhyaya-  
named "maya"; yutah-endowed; atah-therefore; maya-mayaṁ-consisting of  
"maya"; visnum-Visnu; pravadanti-they describe; sanatanam-eternal; iti-thus; esa-  
this; darsita-revealed; madhva-acaryaih-by Sripada Madhvacarya; bhasye-  
commentary; nīḥ-in his own; srutiḥ-statement of the Sruti-sastra.

In Catur-veda-śikhā:

"The Lord possesses an internal potency named 'māyā'. For this reason the  
sages call eternal Lord Viṣṇu 'māyā-maya' (the master of the internal potency  
known as māyā)."

This verse from Śruti-śāstra is quoted by Śrīpāda Madhvācārya in his  
commentary (on Vedānta-sūtra).

#### Text 415

tatra sveccheka-prakāśatvaṁ mokṣa-dharma eva

"pṛīṭas tato 'sya bhagavān  
deva-devaḥ sanātanah  
sākṣāt taṁ darśayaṁ āsa  
so 'dṛśyo nyena kenacit"

tatra-in this connection; sva-iccha-according to His own desire; eka- only;  
prakasatvam-manifestation; moksa-dharma-in the Moksa-dharma; eva- certainly;

pritah-pleased; tatah-then; asya-of Him; bhagavan-the Supreme Lord; deva-of the demigods; devah-the master; sanatanah-eternal; saksat- directly; tam-that; darsayam asa-reveals; sah-He; adrsyah-invisible; anyena kenacit-to others.

That Lord Kṛṣṇa reveals Himself by His own wish is described in Mokṣa-dharma (Mahābhārata, Śānti-parva 338.13-20):

"When He is pleased, the eternal Supreme Personality of Godhead, who is the master of the demigods, shows Himself. Otherwise He is invisible.

#### Text 416

"bṛhaspatīs tataḥ kruddhaḥ  
srucaṁ udyamya vegitaḥ  
ākāśaṁ ghnanaṁ srucaḥ patai  
rośād aśrūṇy avartayat

brhaspatih-Brhaspati; tatah-for this reason; kruddhah-angry; srucaṁ-sacrificial ladle; udyamya-raising; vegitah-quick; akasam-the sky; ghnana-striking; srucaḥ-of the ladle; patai-with the strokes; rosat-because of anger; asruni-tears; avartayat-shed.

"(Once, while performing an agnihotra-yajña, the priest) Bṛhaspati became angry. He raised the sacrificial ladle and repeatedly struck the sky. He shed tears of anger.

#### Text 417

"udyatā yajña-bhāgā hi  
sākṣāt prāptāḥ surair iha  
kim artham iha na prāpto  
darśnam na hariḥ vibhuḥ

udyatah-offered; yajna-of the sacrifice; bhagah-the shares; hi-certainly; saksat-directly; praptah-attained; suraih-by the demigods; iha-here; kim artham-why?; iha-here; na-not; praptah-attained; darsanam-sight; na-not; harih-Hari; vibhuh-all-powerful.

"(After the sacrifice was concluded,) the various demigods all arrived, each claiming his share of the sacrificial results. Then it was asked, 'Why did Lord Hari not show Himself?'

#### Text 418

"tataḥ sa taṁ samudbūtaṁ  
bhūmi-pālo mahā-vasuḥ  
prasādayām āsa munim  
sadasyas te ca sarvaśaḥ

tatah-then; sah-he; tam; Brhaspati; samudbhutam-manifest; bhumi-of the earth;  
palah-the protector; maha-vasuh-Uparicara Vasu; prasadayam asa-pacified; munim;  
the sage; sadasyah-the members of the assembly; te-they; ca-also; sarvasah-in all  
respects.

"Then Uparicara Vasu and all the members of the assembly pacified the sage by  
saying:

#### Text 419

"aroṣeṇa hy asau devo  
yasya bhāgo 'yam udyataḥ  
na śakyaḥ sa tvayā draṣṭum  
asmābhir vā bṛhaspate  
yasya prasādaṁ kurute  
sa va taṁ draṣṭum arhati"

arosena-without anger; hi-certainly; asau-He; devah-the Lord; yasya- of whom;  
bhagah-the share; ayam-this; udyatah-is offered; na-not; sakyah-able; sah-He;  
tvaya-by you; drastum-to be seen; asmabhih-= by us; va-or; brhaspate-O Brhaspati-  
yasya-of whom; prasadam-the mercy; kurute- attains; sah vai-that same person;  
tam-Him; drastum-to see; arhati-is able.

"The Supreme Lord Hari only accepts those sacrificial offerings given in an  
unangry frame of mind. (Because became angry during the course of this sacrifice,)  
neither you nor we were able to see the Lord. O Brhaspati, only one who attains  
the mercy of Lord Hari is able to see Him."

#### Text 420

tatraikata-dvita-trita-vākyam

"atha vratasyāvabhṛte  
vāg uvācāśarīriṇī



snigdha-gambhirayā vācā  
praharṣaṇa-karī vibhoḥ  
yūyam jijñāsavo bhaktāḥ  
katham drakṣyatha taṁ vibhum "

tatra-in this connection; ekata-of Ekata; dvita-Dvita; trita-and Trita; vakyam; the statement; atha-now; vrata-sya-of the vow; avabhrte-at the conclusion; vak-vag-devi; uvaca-said; asaririni; invisible; snigdha- with sweet; gambhiraya-and deep; vaca-words; praharsana-kari-who pleases; vibhoh-the All-powerful Personality of Godhead; yuyam-you; jijnasavah- earnestly striving to understand the truth; bhaktah-devotees; katahm-how is it?; draksyatha-you may not see; tam-Him; vibhum-the all-powerful Lord.

In the same scripture the words of the three sages Ekata, Dvita, and Trita (Mahābhārata, Śānti-parva 338.25-27):

"When their vow was completed the disembodied voice of a goddess who is very pleasing to the Lord said with sweet and deep words, 'You devotees are still attached to philosophical speculation. How can you see the all-powerful Lord?'"

#### Text 421

tataḥ svayam prakāśatva-  
śaktyā sveccha-prakāśayā  
so 'bhivyakto bhaven netre  
na netra-viṣayatvataḥ

tatah-therefore; svayam-personally; prakasatva-manifestation; saktya-by the potency; sva-iccha-according to His own wish; prakasaya-manifesting; sah-He; abhiviyaktah-manifest; bhavet-may be; netre-before the eyes of the living entities; na-not; netra-of the eyes; visayatvatah- because of being within the range of perception.

By the agency of His prakāśa-potency, which reveals Him according to His own wish, the Lord appears before the eyes. Otherwise He is not within the eye's range of perception.

#### Text 422

yathā śrī-nārāyaṇādhyātme

"nityāvyakto 'pi bhagavān  
ikṣyate nija-śaktiḥ

tam ṛte paramātmānam  
kaḥ paśyetāmitam prabhum"

yatha-just as; narayana-adhyatme-in the Narayanadhyatma; nitya- eternally;  
avyaktah-unmanifested; api-although; bhagavan-the Personality of Godhead;  
iksyate-is seen; nija-by His own; saktitah-potency; tam- that; rte-without; parama-  
atmanam-the Supreme Lord; kah-who?; pasyeta-is able to see; amitam-the  
unlimited; prabhum-Lord.

In Śrī Nārāyaṇādhyātma:

"The eternally invisible Supreme Lord may be seen with (the help of) His own  
transcendental potency. Without it who can see the limitless Lord?"

### Text 423

pādme ca

"sac-cid-ānanda-rūpatvāt  
syāt kṛṣṇo 'dhokṣajo 'py asau  
nija-śakteḥ prabhāvena  
svam bhaktān darśayet prabhuḥ"

padme-in the Padma Purana; ca-also; sat-eternal; cit-dull of knowledge; ananda-  
and bliss; rupatvat-because of having a form; syat-is; kṛsnah-Kṛsna; adhokṣajah-  
beyond the perception of the material senses; api-although; asau-He; nija-by His  
own; sakteh-potency; prabhavena-by the power; svam-Himself; bhaktan-to His  
devotees; darsayet-may reveal; prabhuh-the Personality of Godhead.

In Padma Purāṇa:

"Because His form is eternal and full of knowledge and bliss, Lord Kṛṣṇa is  
beyond the perception of the senses. By the power of His own transcendental  
potency the Lord shows Himself to His devotees."

### Text 424

ya eva vigraho vyāpī  
paricchinna sa eva hi  
ekasyaivaikadā casya  
dvi-rūpatvaṁ virājate

yah-which; eva-certainly; vigraha-form; vyapi-all-pervading; praicchinnah-

remaining in one place; sah-He; eva-certainly; hi-indeed; ekasya-of one; eva-certainly; ekada-once; ca-also; asya-of Him; dvi-rupatvam-two forms; virajate-manifest.

Śrī Kṛṣṇa's is situated in one place, and it is also all-pervading. It is manifest in these two ways simultaneously.

#### Text 425

yathā śrī-daśame

na cāntar na bahir yasya  
na purvam napi caparam  
pūrvāparam bahiś cāntar  
jagato yo jagac ca yaḥ

taṁ matvātmajam avyaktam  
martya-liṅgam adhokṣajam  
gopikolūkhale dāmnā  
babandha prākṛtam yathā

yatha-just as; sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; na-not; ca-also; antaḥ-interior; na-nor; bahiḥ- exterior; yasya-whose; na-neither; pūrvam-beginning; na- nor; api-indeed; ca-also; aparam-end; pūrva-aparam- the beginning and the end; bahiḥ ca antaḥ-the external and the internal; jagataḥ-of the whole cosmic manifestation; yaḥ-one who is; jagat ca yaḥ-and who is everything in creation in total; tam-Him; matvā-considering; ātma-jam-her own son; avyaktam-the unmanifested; martya-liṅgam-appearing as a human being; adhokṣajam-beyond sense perception; gopikā-mother Yaśodā; ulūkhale-to the grinding mortar; dāmnā-by a rope; babandha-bound; prākṛtam yathā-as done to a common human child.

In Śrīmad-Bhāgavatam (10.9.13-14):

"The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times. Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yaśodā, considering Him her own ordinary child, bound Him to the wooden mortar with a rope." \*

#### Text 426

anena padya-yugmena  
vraja-rāja-sutasya hi  
dāma-bandhana-velāyām  
eva vyaktā dvi-rūpatā

anena-by these; padya-yugmena-two verses; vraja-of Vraja; raja-of the king; sutasya-of the son; hi-certainly; dama-bandhana-veoayam-in the pastimes of being bound about the waist with a rope by His mother; eva- certainly; vyakta-are manifested; dvi-rupata-His localized and all-pervading features.

In the pastime of being bound with a rope, as described in these two verses, Lord Kṛṣṇa, the prince of Vraja, appeared in these two ways (situated in one place and all-pervading).

#### Text 427

tathaiva ca purāṇeṣu  
śrīmad-bhāgavatādiṣu  
śrūyate kṛṣṇa-līlānām  
nityatā sphuṭam eva hi

tatha-in the same way; eva-certainly; ca-also; puranesu-in the Puranas; srīmad-bhagavata-adisu-beginning with the Śrīmad-Bhāgavatam; sruyate-is heard; kṛṣṇa-of Śrī Kṛṣṇa's; līlānam-pastimes; nityata- eternity; sphutam-clearly; eva-certainly; hi-indeed.

In the Śrīmad-Bhāgavatam and other Purāṇas, the eternity of Lord Kṛṣṇa's pastimes is clearly described.

#### Text 428

yathā ca śrī-prathame śrī-dvārakā-vāsi-vacanam

aho alam ślāghyatamaṁ yadoḥ kulam  
aho alam punyatamaṁ madhorvanam  
yad eṣa puṁsām ṛṣabhaḥ śrīyaḥ patih  
sva janmanā caṅkramaṇena cāñcati

yatha-just as; ca-also; sri-prathame-in the First Canto of Śrīmad-Bhāgavatam; sri-dvaraka-of Dvaraka; vasi-of the residents; vacanam-the statement; aho-oh; alam-

verily; ślāghya-tamam-supremely glorified; yadoḥ-of King Yadu; kulam-dynasty; aho-oh; alam-verily; puṇya-tamam-supremely virtuous; madhomanam-the land of Mathurā; yat-because; eṣaḥ-this; puṁsām-of all the living beings; ṛṣabhaḥ-supreme leader; śriyaḥ-of the goddess of fortune; patiḥ-husband; sva janmanā-by His appearance; caṅkramaṇena-by crawl-ing; ca āncati-glories.

The words of Dvārakā's residents in Śrīmad-Bhāgavatam (1.10.26):

"Oh, how supremely glorified is the dynasty of King Yadu, and how virtuous is the land of Mathurā, where the supreme leader of living beings, the husband of the goddess of fortune, has taken His birth and wanders in His childhood."\*

#### Text 429

añcatīti padam varta-  
māna-kālopapādakam  
dvārakā-vāsinām uktau  
līlānām vakti nityatām

ancati-"ancati"; iti-thus; padam-the word; vartamana-kala-upapadakam-inthe present-tense; dvaraka-of Dvaraka; vasinam-of the residents; uktau-in the statement; lilanam-of the pastimes; vakti-describes; nityatam-the eternity.

The use of the present tense in the word "a{.sy 241}cati" in the words of the Dvārakā residents declares that the Lord's pastimes are eternal.

#### Text 430

śrī-daśame śrī-śukoktau

"jayati jana-nivāso devakī-janma-vādo  
yadu-vara-pariṣat svair dorbhir asyann adharmam  
sthira-cara-vṛjina-ghnaḥ su-smita-śrī-mukhena  
vraja-pura-vanitānām vardhayan kāma-devam"

sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; sri-suka-of Sukdadeva Gosvami; uktau-in the statement; jayati-eternally lives gloriously; jana-nivAsaH-He who lives among human beings like the members of the Yadu dynasty and is the ultimate resort of all living entities; devakI-janma-vAdaH-known as the son of DevakI (No one can actually become the father or mother of the Supreme Personality of Godhead. Therefore [devakI-janma-vada] means that He is [known] as the son of DevakI. Similarly, He is also known as the son of mother Ya%odA, Vasudeva or Nanda Maharaja.); yadu-vara-parisat-served by the members of the

Yadu dynasty or the cowherd men of Vṛndāvana (all of whom are constant associates of the Supreme Lord and are the Lord's eternal servants); svaiH dorbhiH-by His own arms, or by His devotees like Arjuna who are just like His own arms); asyan-killing; adharmam-demons or the impious; sthira-cara-vṛjina-ghnaH-the destroyer of all the ill fortune of all living entities, moving and not moving; su-smita-always smiling; %rI-mukhena-by His beautiful face; vraja-pura-vanitanam-of the damsels of Vṛndāvana; vardhayan-increasing; kAma-devam-the lusty desires.

In Śukadeva Gosvāmī's words in Śrīmad-Bhāgavatam (10.90.48):

"Lord Śrī Kṛṣṇa is He who is known as jana-nivāsa, the ultimate resort of all living entities, and who is also known as Devakī-nandana or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopīs of Vṛndāvana. May He be all glorious and happy!"\*

#### Text 431

śrī-skānde śrī-mathurā-khaṇḍe śrī-yudhiṣṭhiram prati śrī-nārada-vākyam

"vatsair vatsa-tarībhiś ca  
sākaṁ kṛṇāti mādhavah  
vṛndāvanāntara-gataḥ  
sa-rāmo balakair vṛtaḥ" iti

sri-skand-in the Skanda Purana; sri-mathura-khande-in the Mathura-khanda; sri-yudhisthiram prati-to Maharaja Yudhisthira; sri-narada-of Narada Muni; vakyam-the statement; vatsaih-with the calves; vatsataribhih-the young cows; ca-and; sakam-along with; kridati-performs pastimes; madhavah-Śrī Kṛṣṇa; vṛndavana-the forest of Vṛndāvana; anantara-gataḥ-gone within; sa-accompanied by; ramah-Balarāma; balakaih-by the boys; vṛtaḥ-accompanied; iti-thus.

Śrī Nārada's words to Śrī Yudhiṣṭhira in Skanda Purāṇa, Mathurā-khaṇḍa:

"Kṛṣṇa is enjoying pastimes in Vṛndāvana with Balarāma, the cowherd boys, calves, and young cows."

#### Text 432

yadānayos tu saṁvādo

dvāravatyām haris tadā  
tathāpi vartamānatven-  
oktis tan-naitya-vācikā

yada-when; anayoh-of the two; tu-also; samvadah-conversation; dvaravatyam-in Dvaraka; harih-Lord Hari; tada-then; tathapi-nevertheless; vartamanatvena-with the present-tense; ukthi-the statement; tat-of the Lord's pastimes; naitya-eternality; vacika-describing.

When the two (Nārada and Yudhiṣṭhira) spoke Lord Kṛṣṇa was in Dvārakā. The present-tense in this verse, therefore, proclaims that these pastimes are eternal.

### Text 433

pādme pātāla-khaṇḍe śrī-pārvatīm prati śrī-rudra-vākyam

"aho madhu-purī dhanyā  
yatra tiṣṭhati kamsa-hā  
tatra devā munih sarve  
vāsam icchanti sarvadā"

padme-in the Padma Purana; patala-khande-in the Patala-khanda; sri-parvatim prati-to Parvati; sri-rudra-of Lord Siva; vakyam-the statement; aho-Oh; madhu-puri-Mathura; dhanya-auspicious; yatra-where; tisthati- remains; kamsa-ha-Śrī Kṛṣṇa, the killer of Kamsa; tatra-there; deah- the demigods; munih-sages; sarve-all; vasam-residence; icchanti-desire; sarvada-in all respects.

Lord Śiva's words to Pārvatī-devī in Padma Purāṇa, Pātāla-khaṇḍa:

"This sage and all the demigods always yearn to reside in auspicious Mathurā-purī, where Kṛṣṇa, killer of Kāmsa, stays."

### Text 434

lilā-parikarā goṣṭha-  
janāḥ syūr yādavās tathā  
devās ca brahma-jambhāri-  
kuvera-tanayādayaḥ  
nāradādyāś ca danuja-  
nāga-yakṣādayaś ca te

lila-in His pasimes; parikarah-associates; gostha-of Vrndavana; janah- the residents; syuh-are; yadavah-the members of the Yadu dynasty; tatha- also; devah-

the demigods; ca-also; brahma-Brahma; jambhari-Indra; kuvera-tanaya-the sons of Kuvers (nalakuvera and Manigriva); adayah- beginning with; narada-adyah-the sages, headed by Narada; ca-and; danuja- the demons; naga-Nagas; yaksa-Yaksas; adayah-beginning with; ca-and; te- they.

The people of Vraja, the Yādavas, the demigods headed by Brahmā, Indra, and Kuvera's sons (Nalakūvara and Maṇigrīva), the sages headed by Nārada, and others headed by demons, snakes, and yakṣas are the Lord's associates in His pastimes.

#### Text 435

prakaṭāprakaṭā ceti  
līlā seyaṁ dvidhocyate

prakata-manifest; aprakata-unmanifest; ca-and; iti-thus; lila-the Lord's pastimes; sa-iyam-they; dvidha-in two features; ucyate-are described.

The Lord's pastimes are said to be of two kinds: 1. prakāṭa (manifest), and 2. aprakāṭa (not manifest).

#### Text 436

tathā hi

sadānantaiḥ prakāśaiḥ svair  
līlābhiś ca sa divyati  
tatraikena prkāśena  
kadācij jagad-antare  
sahaiva sva-parivarair  
janmādi kurute hariḥ

tatha hi-moreover; sada-always; anantaiḥ-unlimited; prakasaiḥ-wit manifestations; svaiḥ-His own; lilabhiḥ-with pastimes; ca-also; sha-He; divyati-plays; tatra-there; ekena-with one; prakasena-manifestation; kadacit-sometimes; jagat-the material universe; antare-within; saha-with; eva-certainly; sva-His own; parivaraiḥ-associations; janma-birth; adi-pastimes beginning with; kurute-performs; hariḥ-Lord Hari.

Expanded in limitless forms, Lord Kṛṣṇa eternally enjoys many pastimes. Sometimes Lord Kṛṣṇa in one of His forms manifests in the material universe His birth and His pastimes with His associates.



### Text 437

kṛṣṇa-bhāvānusāreṇa  
līlākhyā śaktir eva sā  
krśām parikarāṇām ca  
taṁ taṁ bhāvaṁ vibhāvayet

kṛṣṇa-of Śrī Kṛṣṇa; bhava-the intention; anusarena-according to; lila-"lila";  
akhya-named; saktih-potency; eva-certainly; sa-that; tesam-of them; parikaranam-  
of the Lord's associates; ca-also; taṁ taṁ- various; bhavam-conditions;  
vibhavayet-manifests.

According to Śrī Kṛṣṇa's wish, His pastime potency arranges the different  
natures of His different close associates.

### Text 438

prapañca-gocaratvena  
sā līlā prakatā smṛtā  
anyās tv aprakatā bhānti  
tādṛśyās tad-agocarāḥ

prapañca-of the material world; gocaratvena-within the range of perception; sa-  
that; lila-pastime; prakata-as "prakata"; smṛta-is known; anyāh-others; tu-but;  
aprakatah-"aprakata"; bhānti-are manifest; tādṛśyah-like that; tat-of the material  
world; agocarāḥ-beyond the range of perception.

The Lord's pastimes that are visible in the material world are called "prakatā"  
(manifest). Other pastimes, which are not visible in the material world, are called  
{.sy 168}aprakata" (not manifest).

### Text 439

tatra prakatā-līlāyām  
eva syātaṁ gamāgamau  
gokule mathurāyām ca  
dvāravatyām ca sārṅgīṇāḥ

tatra-in this connection; prakata-līlayam-in the prakata-lila; eva-certainly;  
syātaṁ-there is; gama-going; agamau-and coming; gokule-in Gokula; mathurayam-  
in Mathura; ca-also; dvāravatyām-in Dvaraka; ca-also; sarṅgīṇāḥ-of Śrī Kṛṣṇa.

In His prakāṣa pastimes, Lord Kṛṣṇa travels from Gokula to Mathurā to Dvārakā.

#### Text 440

yas tatra tatrāprakāṣaḥ  
tatra tatraiva sānti tāḥ  
ity āha jayatīty ādi  
padyādikam abhikṣṇasah

yah-which; tatra tatra-in various places; aprakatah-unmanifested; tatra tatra-in various places; eva-certainly; santi-are; tah-they; iti-thus; aha-it is said; jayati iti adi-in Śrīmad-Bhāgavatam 10.90.48; padya-in the verse; adikam-beginning with; abhiksnasah-repeatedly.

In each of these places His aparakāṣa pastimes re present. This is stated again and again in Śrīmad-Bhāgavatam 10.90.48 (quoted in Text 430).

#### Text 441

devādy-amśāvatāraṇe  
pravṛtte padmajājñayā  
vasudevādikānām ye  
svarge 'mśāḥ kaśyapādayaḥ

nitya-līlāntarasthais te  
vasudevātibhir gatāḥ  
sāyujyam amśibhis tatra  
jāyante sura-mukhyataḥ

deva-of the demigods; adi-and others; amsa-partial; avatarane-in the incarnation; pravṛtte-manifested; padmaja-of Brahma; ajnaya-by the order; vasudeva-Vasudeva; adikanam-of the associates beginning with; ye-who; svarge-in the upper material planets; amsah-partial expansions; kasyapa-adayah-beginning with Kasyapa Muni; nitya-lila-the Lord's eternal pastimes; antara-sthah-situated within; te-they; vasudeva-adibhih-by the associations headed by Vasudeva; gatah-attained; sayujyam-oneness; amśibhih-with the source of the expansions; tatra-there; jāyante-born; sura-mukhyatah-from Maharaja Surasena and other devotees.

By Brahmā's order Mahārāja Vasudeva and the other associates of the Lord incarnate, by their partial expansions, in the upper material planets as Kaśyapa Muni and others. Then, at the appropriate time, these expansions merge into their

origins, the forms of Mahārāja Vasudeva and the other devotees that eternally enjoy pastimes with the Lord.

#### Text 442

yad-vilāso mahā-śrīsaḥ  
sa līlā-puruṣottamaḥ  
āvirbubhūsur atrāviś-  
kṛtya saṅkarṣaṇam purah

antah-sthitāviṣkartavya-  
tad-anya-vyūha īśvaraḥ  
hṛdaye prakāṣas tasya  
bhavaty ānakadundubheḥ

yat-of whom; vilasa-the pastime incarnation; maha-srisah-Lord Narayana, the husband of Maha-Laksmi-devi; sah-He; lila-purusa-uttamah-is known as "lila-purusottama"; avirbubhusuh-desiring to become manifest; atra-there; aviskrtya-appearing; sankarsanam-the form of Lord Sankarsana; purah-first; antah-within; sthita-situated; aviskartavya-may be manifest; tat-of Him; anya-the other; vyuhah-catur-vyuha expansions (Pradyumna and Aniruddha); isvarah-the Supreme Controller; hrdaye-in the heart; prakatah-manifest; tasya-of Him; bhavati-He is; anakadundubheh-of Maharaja vasudeva.

Lord Kṛṣṇa, who is the Supreme Personality of Godhead who enjoys transcendental pastimes and whose vilāsa-avatāra is Lord Nārāyaṇa, the husband of the goddess of fortune, appeared first as Saṅkarṣaṇa, then as the other catur-vyūha avatāras, and then as Himself in the heart of King Vasudeva.

#### Text 443

bhūmi-bhāra-nirāśāya  
devānām abhiyācñayā  
dvāparasyāvaśane 'sminn  
aṣṭa-vimśe catur-yuge

kṣīrābdhi-śāyi-yad-rūpam  
aniruddhatayā smṛtam  
tad idaṁ hṛdaya-sthena  
rūpeṇānakadundubheḥ  
aikyaṁ prāpya tato gacchet  
prakṛtyaṁ devakī-hṛdi

bhumi-of the earth; bhara-of the burden; nirasaya-for the removal; devanam-of

the demigods; abhiyacnaya-by the request; dvaparasya-of Dvapara-yuga; avasane-at the end; asmin-in this; asta-vimse-the 28th; catuh-yuge-cycle of four yugas; ksira-abdhi-sayi-of Ksirodakasayi Visnu; yat-of whom; rupam-the form; aniruddhataya-as Lord Aniruddha; smrtam- described in the Vedic literatures; tat-therefore; idam-this; hrdaya-in thk heart; sthena-situated; rupena-by the form; anakadindubheh-from Maharaja vasudeva; aikyam-oneness; prapya-after attaining; tatah-then; gacchet-may go; prakatyam-to manifestation; devki-of Devaki-devi; hrdis- within the heart.

In the 28th cycle of four yugas, toward the end of the Dvāpara-yuga, Lord Kṛṣṇa descended to the earth in response to the demigods' request that He relieve the burden of the earth. He appeared as Lord Aniruddha who lies down on the ocean of milk. Then that form became one with the form of Lord Kṛṣṇa in the of Mahārāja Vasudeva's heart. Then He was transferred Devakī's heart

#### Text 444

premānandāmṛtais tasya  
vatasalyaika-svarūpibhiḥ  
lalyamāno haris tatra  
vardhate candramā iva

prema-of pure love; ananda-and bliss; amrtaih-with the nectar; tasyah-of her; vatsalya-of parental affection; eka-sole; svaupibhih-with the forms; lalyamanah-affectionately fondled; harih-Hari; tatra-there; vardhate-increased; candramah-the moon; iva-just like.

Showered (by Devakī-devī) with the blissful nectar of pure parental love, Lord Kṛṣṇa grew as the moon (grows from new to full).

#### Text 445

atha bhadra-padāṣṭamyām  
asitāyām mahā-niśi  
tasyā hr̥das tiro-bhūyaḥ  
karāyām sūti-sadmani  
devakī-śayane tatra  
kṛṣṇaḥ prādhurbhavaty asau

atha-then; bhadra-pada-of the month of Bhadra; astamyam-on the eighth day of the moon; asitayam-during the waning of the moon; maha-nisi-in the middle of the night; tasyah-of Devaki; hr̥dah-from the heart; tirah-bhuyah- dissappearing; karayam-in Kamsa's prison; suti-sadmani-in the maternity-room; devaki-of Devaki;

sayane-on the bed; tatra-there; krsnah-Śrī Kṛṣṇa; pradurbhavati-appears; asau-He.

Then, during the month of Bhadra, on the eighth day of the dark moon, in the middle of the night, within the maternity room of Kāṁsa's prison, Śrī Kṛṣṇa left Devakī's heart and appeared before her.

#### Text 446

janayitrī-prabhṛtibhis  
tābhir ity avagamyate  
laukikena prakāreṇa  
sukhaṁ śiśur ajāyata

janayaitri-with the mother; prabhṛtihih-beginning; tabhih-by the women; iti-thus; avagamyate-is undertood; laukikena prakarena-as an ordinary child; sukham-without difficulty; sisuh-a child; ajayata-was born.

His mother and all the women present thought a boy had taken birth without difficulty in the ordinary way.

#### Text 447

ayaṁ catur-bhujatve 'pi  
dvi-bhujatve 'pi kṛṣṇatām  
na tyajaty eva tad-bhāva-  
guṇa-rūpātma-vṛttitaḥ

ayam-He; catuh-bhujatve-with four arms; api-although; dvi-bhujatve-with two arms; api-although; kṛṣṇatām-as Śrī Kṛṣṇa; na-does not; tyajati-abandon; eva-certainly; tat-of Him; bhava-nature; guṇa- qualities; rupa-form; atma-His own; vṛttitaḥ-because of the pastimes.

The form of Śrī Kṛṣṇa sometimes manifests four arms and sometimes two arms. In either feature He never abandons His transcendental qualities, handsomeness, and pastimes.

#### Text 448

tathāpi dvi-bhujatvasya  
kṛṣṇe pradhānyam ucyate  
gūḍhatvād eva ca kvāpi

gaunatvam iva kīrtyate  
"gu-dham param brahma manuṣya-  
liṅgam" iti hi prathā

tathapi-nevertheless; dvi-bhujatvasya-of the two-handed form; kṛṣṇe-in Lord Kṛṣṇa; pradhanyam-the primary feature; ucyate-is described; gudhatvat-because of being concealed; eva-certainly; ca-also kvapi-on certain occasions; gaunatvam-the secondary feature; iva-as it were; kīrtyate-is described; gūḍham-very confidential; param brahma-the Supreme Personality of Godhead; manuṣya-liṅgam-appearing just like a human being; iti-thus; hi-certainly; prathā-described.

Still, it is said that Lord Kṛṣṇa's two-armed form is most important. The other form is said to be secondary because when it is sometimes manifest it conceals that most important form. Śrīmad-Bhāgavatam (7.10.48) and 7.15.75) explains:

"My dear Mahārāja Yudhiṣṭhira, all of you (the Pāṇḍavas) are extremely fortunate, for the Supreme Personality of Godhead, Kṛṣṇa, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house."\*

#### Text 449

atha vrajeśvarī-gehe  
viṣaṇṇānakadundibhiḥ  
tatra nyasya sutam tasyāḥ  
sutam ādāya nihsaret

atha-then; vraja-of Vraja; isvari-of the queen; gehe-in the home; visanna-morose; anakadundubhiḥ-Maharaja Vasudeva; tatra-there; nyasya-placing; sutam-his son; tasyah-her; sutam-daughter; adaya-taking; nihsaret-left.

Then morose Mahārāja Vasudeva took his son to the home of Yaśodā-devī, the queen of Vraja. Placing his own son in Yaśodā's house, Vasudeva took Yaśodā's daughter and left.

#### Text 450

so 'yaṁ nitya-sutatvena  
tasyā rājaty anāditāḥ  
kṛṣṇaḥ prakāṣa-līlāyām  
tad-dvāreṇāpy abhūt tathā

sah ayam-that same person; nitya-sutatvena-as the eternal son; tasyah-of Yasoda-

devi; rajati-is manifest; anaditah-without beginning; krsnah-Śrī Kṛṣṇa; prakata-lilayam-in His prakata-lila; tat-dvarena-in this way; abhut-was; tatha-in that way.

Although Śrī Kṛṣṇa is without any beginning the eternal son of Yaśodā-devī (in the spiritual world), in His prakāṣa pastimes He appeared in this way.

#### Text 451

atha prakāṣatām labdhe  
vrajendra-vihite mahe  
tatra prakāṣayaty eṣā  
līlā bālyādikaḥ kramāt  
karoti yaḥ prakāśeṣu  
kotiśo 'prakāṣeṣv api

atha-then; prakatataṁ-appearance; labdhe-when He attained; vraja; of Vraja; indra-by the king; vihite-when performed; mahe-birthday celebration; tatra-there; prakatayati-manifested; eṣaḥ-He; līlaḥ- pastimes; balya-with childhood; adikaḥ-beginning kramat-one after another; karoti-He performs; yaḥ-which pastimes; prakasesu-in His prakata-lila.

In the beginning of Lord Kṛṣṇa's prakāṣa pastimes, Vraja's king, Nanda, performed a great festival. Whatever the Lord Kṛṣṇa does, beginning with His childhood, in His prakāṣa pastimes, He does many thousands of times in His aprakāṣa pastimes.

#### Text 452

preṣṭhānandair vraje tais tair  
ātmano 'pi vimohanaiḥ  
līlollasair vilasati  
śrī-līlā-puruṣottamaḥ

preṣṭha-the dear associates; anandaiḥ-delighting; vraje-in Vraja; taiḥ taiḥ-with them; atmanaḥ-Himself; api-even; mohanaiḥ-enchanting; līla-of His pastimes; ullasaiḥ-with the bliss; vilasati-plays; śrī-līla-purusa-uttamaḥ-the topmost playful person.

Because He enjoys many happy pastimes, delighting His dear associates, and even enchanting Himself, Lord Kṛṣṇa is called "līlā-puruṣottama" (the most playful person).

### Text 453

asamordhvena bhagavān  
vatsalyena vrajeśayoḥ  
sutatvenaiva sa tayor  
ātmānam vetti sarvadā

asama-without equal; urdhvena-or superior; bhagavan-the Supreme Personality of Godhead; vatsaoyena-with parental love; vraja-isayoḥ-of the king and queen of Vraja; sutatvena-as the son; eva-certainly; tayor-of them; atmanam-Himself; vetti-concieves; sarvada-always.

Because the parental love of Vraja's king and queen has no equal or superior, Lord Kṛṣṇa eternally thinks Himself their son.

### Text 454

kecid bhāgavatāḥ prāhur  
evam atra purātanāḥ  
vyūhāḥ prādurbhaved ādyo  
grheṣv ānakadundubheḥ  
goṣṭhe tu māyayā sārđham  
śrī-līlā-puruṣottamaḥ

kecit-some; bhagavataḥ-devotees; prahuḥ-have said; evam-in this way; atra-here; puratanāḥ-in ancient times; vyuhaḥ-the catur-vyuha expansion of Lord Vasudeva; pradurbhaved-was manifest; adyaḥ-first; grhesu-in the home; anakadundubheḥ-of Maharaja Vasudeva; gosthe-in Vrajabhumi; tu- however; mayaya-by Yogamaya; sardham-accompanied; sri-lila-purusa-uttamaḥ- Śrī Kṛṣṇa, who is engaged in His incomparable pastimes.

In ancient times some devotees have said that the Lord appeared in His Vāsudeva feature in the home of Mahārāja Vasudeva, and at the same time He appeared, along with Yogamāyā, in His original form as Śrī Kṛṣṇa in the village of Vraja.

### Text 455

gatvā yadu-varo goṣṭham  
tatra sūti-grhaṁ viśan  
kanyām eva param vīkṣya  
tam ādāyāvrajaṭ puram



prāviśad vasudevas tu  
śrī-līlā-puruṣottamam

gatva-having gone; yadu-varaḥ-Maharaja vasudeva,the best of the Yadus;  
gostham-to Vraja; tatra-there; suti-grham-the maternity-room; visan- entering;  
kanyam-the daughter; eva-certainly; param-then; viksyā-seeing; tam-her; adaya-  
taking; avrajat-went; puram-to Mathura; pravīśat- entered; vasudevaḥ-the vasudeva  
expansion; tu-but; śrī-līlā-puruṣa-uttamam-the form of Śrī Kṛṣṇa.

When Mahārāja Vasudeva arrived in Vraja, he entered the maternity room, saw (Yasodā's) daughter and, taking her with him, returned to Mathurā. The Vāsudeva expansion (Mahārāja Vasudeva carried with him) then merged in the body of Śrī Kṛṣṇa.

#### Text 456

etac cāti-rahasyatvān  
noktaṁ tatra kathā-krame  
kintu kvacit prasaṅgena  
sūcyate śrī-śukāḍibhiḥ

etat-this; ca-also; ati-rahasyatvat-because of being very confidential; na-was not;  
uktam-said; tatra-there; kathā-krame-in the account of Śrī Kṛṣṇa's appearance;  
kintu-however; kvacit-in some places; prasāṅgena-by context; ūcyate-is indicated;  
śrī-suka-āḍibhiḥ-by great devotees, headed by Śrīla Sukadeva Gosvami.

Because this pastime is very confidential, it was not related in the Śrīmad-Bhāgavatam. Nevertheless, Śukadeva Gosvāmī and other great devotees have indirectly described it in some of their writings.

#### Text 457

yathā śrī-daśame

nandas tv ātmaja utpanne  
jātaḥlādo mahā-manāḥ

yathā-just as; śrī-daśame-in the Tenth Canto of the Śrīmad-Bhāgavatam; nandaḥ-Mahārāja Nanda; tu-indeed; ātmaja-his son; utpanne-having been born; jāta-overwhelmed; āḥlādaḥ-in great jubilation; mahā-manāḥ- who was great minded.

(Śukadeva Gosvāmī explains that Nanda Mahārāja is the actual father of Śrī

Kṛṣṇa) in Śrīmad-Bhāgavatam (10.5.1):

"Nanda Mahārāja was naturally very magnanimous, and when Lord Śrī Kṛṣṇa appeared as his son, he was overwhelmed by jubilation."\*

#### Text 458

tathā tatraiva

nandaḥ sva-putram ādāya  
pretyāgatam udāra-dhīḥ

tatha-in the same way; tatra-there; eva-certainly; nandaḥ-Mahārāja Nanda; sva-putram ādāya- taking his son Kṛṣṇa on his lap; pretya-āgatam-as if Kṛṣṇa had returned from death (no one could even imagine that from such danger a child could be saved); udāra-dhīḥ-because he was always liberal and simple.

(This is again mentioned) in Śrīmad-Bhāgavatam (10.6.43):

"Nanda Mahārāja was very liberal and simple. He immediately took his son Kṛṣṇa on his lap as if Kṛṣṇa had returned from death."\*

#### Text 459

tathā ca

nāyaṁ sukhāpo bhagavān  
dehinām gopikā-sutaḥ

tatha-in the same way; ca-also; na-not; ayam-this; sukha-āpaḥ-very easily obtainable, or an ob-ject of happiness; bhagavān-the Supreme Personality of Godhead; dehinām-of persons in the bodily concept of life, especially the karmīs; gopikā-sutaḥ-Kṛṣṇa, the son of mother Yaśodā (Kṛṣṇa as the son of Vasudeva is called Vāsudevaa, and as the son of mother Yaśodā He is known as Kṛṣṇa).

Also in Śrīmad-Bhāgavatam (10.9.21):

"The Supreme Personality of Godhead, Kṛṣṇa, the son of Mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self."\*

## Text 460

tathā ca tatra śrī-brahma-stava

vanya-sraje kavala-vetra-viṣāṇa-veṇu-  
lakṣma-śriye mṛdu-pade paśupāṅgajāya

tatha-in the same way; ca-also; tatra-in the Śrīmad-Bhāgavatam; sri-brahma-of Bahma; stave-in the prayers; vanya-sraje-wearing garlands of forest flowers; kavala-a morsel of food; vetra-a stick; viṣāṇa-a buffalo-horn bugle; veṇu-and a flute; lakṣma-characterized by; śriye-whose beauty; mṛdu-soft; pade-whose feet; paśu-pa-of the cowherd (Nanda Mahārāja); aṅga-jāya-unto the son.

In Brahmā's prayers (Śrīmad-Bhāgavatam 10.14.1):

"Let me offer my respectful obeisances unto the son of Maharaja Nanda, who is standing before me with conchshell earrings and peacock feather on His head. His face is beautiful; He is wearing a helmet, garlanded with forest flowers, and He stands with a morsel of food in His hand. He is decorated with cane, flute, and a bugle made of buffalo horn. He stands before me with small lotus feet."\*

## Text 461

tathā śrī-yamala-vacanam samudaharanti

"kṛṣṇo 'nyo yadu-sambhūto  
yaḥ pūrṇaḥ so 'sty ataḥ paraḥ  
vṛndāvanam parityajya  
sa kvacin naiva gacchati

tatha-in the same way; sri-yamala-of the Yamala Tantra; vacanam-the statement; samudaharanti-quote; kṛṣṇaḥ-Lord Kṛṣṇa; anyaḥ-another Lord Vasudeva; yadu-sambhutaḥ-born in the Yadu dynasty; yaḥ-who; purnaḥ-the full supreme Personality of Godhead, Kṛṣṇa, saḥ-He; asti-is; ataḥ-than Him (Vasudeva); paraḥ-different; vrndavana-the place Vrndavana; parityajya-giving up; saḥ-He; kvacit-at any time; na eva gacchati-does not go.

(The different between Kṛṣṇa's appearance in Vṛndāvana and His appearance in Mathurā and Dvārakā is described in) Yamala Tantra:

"The Kṛṣṇa known as Yadukumāra is Vāsudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadukumāra Kṛṣṇa manifests His pastimes in the cities of Mathurā and Dvārakā, but Kṛṣṇa the son of Nanda

Mahārāja never at any time leaves Vṛndāvana.\*

#### Text 462

"dvi-bhujāḥ sarvadā so 'tra  
na kadācic catur-bhujāḥ  
gopyaikayā yutas tatra  
parikrīḍati nityadā" iti

dvi-bhujāḥ-with two arms; sarvada-eternally; saḥ-He; atra-here; na-not; kadacit-at any time; catuh-bhujāḥ-with four-arms; gopya-gopi; ekaya-with one; yutaḥ-associated; tatra-there; praikridati performs pastimes; nityada-eternally; iti-thus.

"Vṛndāvana-Kṛṣṇa always has two arms. He never has four arms. He eternally enjoys pastimes a certain gopī."

#### Text 463

atha prakāṣa-rūpeṇa  
kṛṣṇo yadu-purīm vrajet  
vrajeśatvam ācchadya  
svam vyañjan vāsudevatām  
yo vāsudevo dvi-bhujas  
tathā bhāti catur-bhujāḥ

atha-then; prakata-rupena-in His manifest appearance; kṛṣṇaḥ-Kṛṣṇa; yadu-purim-to the capitol of the Yadus; vrajet-may go; vraja-isa-ja-tvam- status as the son of the king of Vraja; acchadya-concealing; svam-His own; vyanjan-manifesting; vasudevatam-catur-vyuha expansion of Lord Vasudeva; yaḥ-who; vasudeva-Vasudeva; dvi-bhujāḥ-with two arms; tatha-in that way; bhāti-is manifest; catuh-bhujāḥ-with four-arms.

In His prakāṣa form Lord Kṛṣṇa goes to the Yadus' capitol, Mathurā. Concealing His real identity as the son of Vraja's king, He shows Himself as Lord Vāsudeva. Vāsudeva has sometimes with two arms and sometimes four arms.

#### Text 464

tās tā madhu-pure līlāḥ  
prakāṣayya yadūdvaḥ  
dvāravatyām tathā yāti  
tām tām līlām prakāśakaḥ

tat taḥ-whatever; madhu-pure-in Mathura; lilaḥ-pastimes; prakatayya-having manifested; yadu-udvahaḥ-Yadava-Kṛṣṇa; dvaravatyam-in Dvaraka; tatha-in that way; yati-goes; tam tam-that; lilaḥ-pastime; prakasakaḥ- manifesting.

Yādava-Kṛṣṇa goes to Dvārakā and manifests the same pastimes He showed in Mathurā.

#### Text 465

tatrāviṣkurute vyūhaṁ  
pradyumnākhyam tṛtīyakam  
yato vyūho 'niruddhākhyas  
tūryaḥ prakatatām vrajet

tatra-there; aviskurute-manifests; vyuham-the catur-vyuha expansion;  
pradyumna-Pradyumna; akhyam-named; tritīyakam-the third; yataḥ-from whom;  
vyuhaḥ-the expansion; aniruddha-Aniruddha; akhyaḥ-named; turyaḥ-the fourth;  
prakatatam vrajet-is manifest.

There (in Dvārakā) He manifests His third and fourth catur-vyūha expansions:  
Pradyumna and Aniruddha.

#### Text 466

iti vyūha-catuṣkasya  
lokottara-camatkriyāḥ  
vivāhādyāś ca bahudhā  
līlās tatraiva narṇitāḥ

iti-thus; vyuha-catuskasya-of the catur-vyuha expansions; loka-uttara-  
camatkriyāḥ-very wonderful; vivaha-marriage; adyaḥ-beginning with; ca-also;  
bahudha-in many ways; lilaḥ-pastimes; tatra-there; eva-certainly; varṇitāḥ-are  
described.

Beginning with His marriages, many wonderful and extraordinary pastimes of  
His catur-vyūha expansions are described there.

#### Text 467

vraje prakāṭa-līlāyām  
trīn māsān viraho 'munā  
tatrāpy ajāni visphūrṭiḥ  
prādurbhāvopamā hareḥ  
tri-māsyah paratas teṣām  
sākṣāt kṛṣṇenā saṅgatiḥ

vraje-in Vraja; pralata-lilayam-during the manifest pastimes; trin-for three; masan-months; virahaḥ-eparation; amuna-from Him; tatrapi- nevertheless; ajani-manifest; visphurṭiḥ-appearance; pradurbhava-upama- like the appearance; hareḥ-of Lord Hari; tri-masyah-for three months; parataḥ-afterwards; tesam-of them; saksat-directly; kṛṣṇena-with Sri Kṛṣṇa; sangatiḥ-the association.

During the Lord's prakāṭa pastimes, the people of Vraja were separated from Him for three months. Then Lord Kṛṣṇa again appeared. For three months He appeared among (or returned to) them.

#### Text 468

āvirbhāvāgatibhyām sa  
dvi-prakāśasya sambhavet

avirbhava-appearance; agatibhyam-or return; sa-this; dvi-prakarasya-of two understandings; sambhavet-may be.

Here the word "saṅgati" may be interpreted in two ways, as "appearance" or "return".

#### Text 469

atrāvirbhāvaḥ  
vaiśleṣika-klamordreka  
vivaśi-kṛta-cetasām  
preṣṭhānām sahasiavāgre  
vyāgrāḥ prādurbhaved asau

atra-here; avirbhavaḥ-appearance; vaislesika-of separation; klama- distress; udreka-by the great; vivasi-kṛta-uncontrolled; cetasa-with minds; presthanam-of His dear devotees; sahasa-suddenly; eva-certainly; agre-in the presence; vyagraḥ-concerned for their welfare; pradurbhavad- appears; asau-He.

## "Appearance"

Concerned for the welfare of His dear devotees, whose hearts were overcome with pain in His separation, He suddenly appeared among them.

### Text 470

uddhavāt kṛṣṇa-sandeśa  
ebhir yadavadhi śrutaḥ  
prādurbhāvas tadavadhi  
syād vraje vana-mālinaḥ

uddhavat-from Uddhava; kṛṣṇa-of Śrī Kṛṣṇa; sandeśa-the message; ebhiḥ-by them; yadavadhi-when; śrutaḥ-was heard; prādurbhavaḥ-appearance; tadavadhi-then; syat-was; vraje-in Vraja; vana-malinaḥ-of Śrī Kṛṣṇa who wears a garland of forest flowers.

When from Uddhava they heard Kṛṣṇa's message, Kṛṣṇa, wearing a forest garland, suddenly appeared among them in Vraja.

### Text 471

vraje dvāravatī-sthasya  
prādurbhāvo mura-dviṣaḥ  
bṛhad-viṣṇu-purāṇādāv  
asakṛd bahudhocyate

vraje-in Vraja; dvaravati-sthasya-situated in Dvaraka; prādurbhavaḥ-appearance; mura-dviṣaḥ-of Śrī Kṛṣṇa, the enemy of the Mura demon; brhat-visnu-purana-adau-in the Vedic literatures, beginning with the Brhad-Visnu Purana; asakṛt-repeatedly; bahudha-in many passages; ucyate-is described.

That Śrī Kṛṣṇa, although remaining in Dvārakā, appeared in Vraja is described again and again in many Vedic scriptures, beginning with Bṛhad Viṣṇu Purāṇa.

### Text 472

vraje virahamāne 'smin  
prādurbhūya harau tadā  
bhavet tasya pure yatra  
svapnavad vraja-vāsinām

vraje-in Vrajabhumi; virahamane-experiencing the Lord's separation; asmin-when; pradurbhuya-having appeared; harau-Hari; tada-then; bhavet-may be; tasya-of Him; pure-to Mathura; yatra-hourney; svapna-vat-like a dream; vraja-vasinam-of the residents of Vraja.

When Lord Kṛṣṇa appeared in Vraja, which had been tormented with separation from Him, the people of Vraja thought His journey to Mathurā had been only a bad dream.

### Text 473

athāgamanam

prema sandarśayan sveṣu  
sva-vacaḥ-satyatām ca saḥ  
punaḥ priyam harir goṣṭham  
āgacchati rathādina

atha-now; agamanam-return; prema-love; sandarsayan-revealing; svesu- for His own friends and relatives; sva-His own; vacaḥ-words; satyatam- truthfulness; ca-and; saḥ-He; punaḥ-again; priyam-dear; hariḥ-Lord Hari; goṣṭham-village of Vrajabhumi; agacchati-returns; ratha-adina- travelling in chariots and other vehicles.

"Return"

Showing love for His friends and the truthfulness of His word, (traveling) by chariot and other vehicles, Lord Kṛṣṇa returned to His dear Vraja.

### Text 474

sva-vāco yathā śrī-daśame

"tās tathā tapyatir vīkṣya  
sva-prasthāne yadūttamaḥ  
santvayām āsa sa-premaiḥ  
āyāsyā iti dautakaiḥ" iti

sva-vacaḥ-His statement; yatha-just as; sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; taḥ-the gopis; tatha-in that way; tapyatiḥ- suffering; vīkṣya-having seen; sva-prasthane-on the chariot; yadu-uttamaḥ- Lord Kṛṣṇa, the most exalted member of the Yadu dynasty; santvayam asa- consoled; sa-premaiḥ-with love; ayasye-I shall return; iti-thus; dautakaiḥ-with messages; iti thus.



"The truthfulness of His word" is described in Śrīmad-Bhāgavatam (10.39.35):

"Kṛṣṇa was very much affected upon seeing the plight of the gopīs, and He therefore consoled them. He told them they should not be aggrieved; He was coming back very soon after finishing His business."\*

#### Text 475

tathā

"yāta yūyaṁ vrajaṁ tāta  
vayaṁ ca sneha-duḥkhitāḥ  
jñātīn vo draṣṭum eśyāmo  
vidhāya suhṛdāṁ sukham" iti

tatha-in the same way; yata-please go; yuyam-you; vrajam-to Vrajabhumi; tata-O father; vayam-we; ca-also; sneha-by love; duḥkhitā-distressed; jnatin-relatives; vaḥ-you; drṣtum-to see; eśyamaḥ-we shall go; vidhaya-having given; suhṛdam-to our friends and well-wishers; sukham- happiness; iti-thus.

In the same way (Śrīmad-Bhāgavatam 10.45.23, where Lord Kṛṣṇa says to Mahārāja Nanda and Yaśodā-devī):

"My dear father and mother, I know you will be feeling separation by returning to Vṛndāvana and leaving Us here, but please rest assured that I shall be coming back to Vṛndāvana just after giving some satisfaction to my real father and mother, Vasudeva and Devakī, My grandfather, and other relatives and family members."\*

#### Text 476

nija-priyatamasyāpi  
vacasā yadu-mantriṇaḥ  
etat eva vacaḥ svīyaṁ  
punaḥ tenojjvalī-kṛtam

nija-to Him; priyatamasya-most dear; api-also; vacasa-by the statement; yadu-mantrinaḥ-of Uddhava, the chief minister of the Yadu monarchy; etat-this; eva-certainly; vacaḥ-statement; svīyam-own; punaḥ- again; tena-by him; ujvalī-kṛtam-clarified.

Śrī Kṛṣṇa's promise was repeated by His dearest friend, the Yādava minister

Uddhava.

**Text 477**

yathā tatraiva

hatvā kamsam raṅga-madhye  
pratīpaṁ sarva-sātvatām  
yadāha vaḥ samāgatya  
kṛṣṇaḥ satyaṁ karoti tat

yatha-just as; tatra-there; eva-certainly; hatva-having killed; kamsam-range of the wrestling arena; madhye-in the middle; pratipam-the enemy; sarva-of all; satvatam-the members of the Yadu dynasty; yat-which; aha-said; vaḥ-to us; samagtya-assembled; kṛṣṇaḥ-Lord Kṛṣṇa; satyam- truth; karoti-will do; tat-that.

(Uddhava said to Nanda and Yaśodā, in Śrīmad-Bhāgavatam 10.46.35 and 34):

"I have brought a message from Kṛṣṇa to the effect that He will soon come back to Vṛndāvana and satisfy you both by His personal presence. Now that Kṛṣṇa has killed Kamsa, the Yādava's enemy, in the wrestling arena, Kṛṣṇa has promised that He will come back to Vṛndāvana after finishing His business in Mathurā. This promise He will surely fulfill."\*

**Text 478**

tat-satyatā prakāṣitā  
dvārakā-vāsinām girā

tat-of that statement; satyata-the truthfulness; prakatita-is manifested; dvaraka-vasinam-of the residents of Dvaraka; gira-by the following statement.

That Śrī Kṛṣṇa kept this promise (to return to Vraja) is confirmed by the words of Dvārakā's residents (Śrīmad-Bhāgavatam 1.11.9):

**Text 479**

yathā śrī-prathame

"yarhy ambujākṣāpasasāra bho bhavān  
kurūn madhūn vātha suhr̥d-didṛkṣayā

tatrābda-koti-pratimaḥ kṣaṇo bhaved  
raviṁ vinākṣṇor iva nas tvācyuta"

yatha-just as; sri-prthame-in the First Canto of Śrīmad-Bhāgavatam; yarhi-  
whenever; ambuja-aksa-O lotus-eyed one; apasasara-You go away; bho-Oh;  
bhavan-Yourself; kurūn-the descendants of King Kuru; madhun-the inhabitants of  
Mathurā (Vrajabhumi); va-either; atha-therefore; suhrt-didrksaya-for meeting  
them; tatra-at that time; abda-koti-millions of years; pratimaḥ-like; kṣanaḥ-  
moments; bhavet-becomes; rviṁ-the sun; vina-without; aksaṇoḥ-of the eyes; iva-  
like that; naḥ-ours; tava-Your; acyuta-O infallible one.

"O lotus-eyed Lord, whenever You go away to Mathurā, Vṛndāvana or  
Hastināpura to meet Your friends and relatives, every moment of Your absence  
seems like a million years. O infallible one, at that time our eyes become useless, as  
if bereft of sun."\*

#### Text 480

bho ambujākṣa suhrdām  
nandādīnām didrksayā  
bhavān apasasārāsmān  
apahāya gato madhūn

mathurām iti vispaṣṭām  
mathurā-maṇḍale vrajam  
tadānīm suhrdām tatra  
madhu-puryām abhāvataḥ

bho-O Lord; ambuja-are like the lotus flower; aksa-whose eyes; suhrdam-of  
friends; nanda-adinam-beginning with Maharaja Nanda; didrksaya-with a desire to  
see; bhavan-You; apasasara-left; asman-us; apahaya gataḥ-having gone; madhun-to  
Mathura; mathuram-Mathura; iti-thus; vispastam-clearly; mathura-mandale-in the  
region of Mathura; vrajam-the village of Vraja; tadanim-then; suhrdam-of friends;  
tatra-there; madhu-puryam-in Mathura; abhavataḥ-because of not meaning.

(This verse should be interpreted in the following way:) "O Lotus-eyed Lord  
(bho ambujākṣa), You have gone (bhavān apasāra) to Mathurā (madhūn), eagerly  
desiring to see Nanda Mahārāja and Your other friends and relatives there (suhṛd-  
didrksayā)." The word "madhūn" means "the village of Vraja in the district of  
Mathurā". Because the city of Mathurā is not meant here the friends are the Lord's  
friends in Vraja.

#### Text 481

kim ca

rathena mathurāṁ gatvā  
dantavakram nihatya ca  
spastam pādme purāṇe 'sya  
kṛṣṇasyoktā vrajāgatīḥ

kim ca-furthermore; rathena-by chariot; mathuram-to Mathura; gatva- having gone; dantavakram-Dantavakra-nihatya-having killed; ca-also; spastam-clearly; padme purane-in the Padma Purana; asya-of Him; kṛṣṇasya- of Śrī Kṛṣṇa; ukta-is described; vraja-to Vraja; agatīḥ-the return.

Śrī Kṛṣṇa traveled by chariot to Mathurā, killed the demon Dantavakra, and then returned to Vraja. This is clearly described in prose and verse in Padma Purāṇa (Uttara-khaṇḍa 279.24-26):

#### Text 482

tad gadyam padyam ca yathā

"kṛṣṇo 'pi tam hatvā yamunāṁ uttīrya nanda-vrajaṁ gatvā sotkanthau pitarav  
abhivādyasvāsyā tābhyam śasru-kaṇṭham āliṅgitaḥ sakala-gopa-vṛndan  
prnāmyasvāsyā bahu-vastrābharaṇādibhis tatra-sthān sarvān samarpayām āsa.

tat-that; gadyam-prose; padyam-verse; ca-also yatha-just as; kṛṣṇaḥ- Lord Kṛṣṇa; api-also; tam-him; hatva-having killed; yamunam-the Yamuna river; uttīrya-having crossed; nanda-vrajaṁ-the cowherd land of Nanda Maharaja; gatva-having gone; sa-utkanthau-full of longing; pitarau- parents; abhivadya-greeting; asvasya-and comforting; tabhyam-by them; sa-asru-covered with tears; kantham-necks; alingitaḥ-embraced; sakala-to all; gopa-vṛndan-the cowherd men; pranamyā-offering obeisances; asvasya- and comforting; bahu-many; vastra-garments; abharana-ornaments; adibhiḥ- and with other gifts; tatra-sthan-staying there; sarvan-all; samarpayam asa-gave.

"After killing Dantavakra, Lord Kṛṣṇa bathed in the Yamunā, entered Nanda's Vraja, greeted and consoled His parents who yearned (to see Him), was embraced by them as tears (streamed down their) necks, bowed down before the gopas, consoled them, and offered them many garments, ornaments, and other gifts.

#### Text 483

"kalindyāḥ puline ramye

punya-vṛkṣa-samācite  
gopa-narībhir anīśam  
krīḍayām āsa keśavaḥ

"ramya-keli-sukhenaiva  
gopaveśa-dharaḥ prabhuḥ  
bahu-prema-rasenātra  
māsa-dvayam ūvāsa ha" iti

kalindyaḥ-of the Yamuna river; puline-on the shore;l ramye-delightful; punya-  
vrkṣa- with desire trees; samacite-filled; gopa-naribhiḥ-with the gopis; anisam- day  
and night; fkridayam asa-performed pastimes; kesavaḥ-Lord Kesava; ramya-  
delightful; keli-of pastimes; sukhena-with happiness; eva- certainly; gopa-vesa-  
dharaḥ-as a cowherd boy; prabhuḥ-the Supreme Lord; bahu-of great; prema-love;  
rasena-with the mellows; atra-there; masa-dvayam-for two months; avasa-uvasa-  
resided; ha-certainly.

"Under a desire tree by the Yamunā's charming shore Kṛṣṇa enjoyed pastimes  
with the gopīs day and night. Dressed as a gopa, he stayed there for two months,  
happily enjoying charming pastimes filled with the nectar of great love."

#### Text 484

atra kārīkā

yad uttīryety uttarāṇam  
tad āplavānam ucyate  
duṣṭam hatvā vraje yānam  
snāna-pūrvam ihocitam

atra-of this passage; karika-the explanation is given; yat-which; uttīrya iti-the  
word "uttīrya"; uttaranam-crossing; tat-then; aplavanam -bathing; ucyate-is  
described; dutam-the demon; hatva-having killed; vraje-in Vraja; yanam-travel;  
snana-bath; purvam-previous; iha-here; ucitam-is described.

#### Explanation

Here "uttīrya" means "bathing". The Lord killed the demon, bathed in the  
Yamunā, and went to Vraja.

#### Text 485

ataḥ prakāṣa-līlāyām

apy ayogo 'lpa eva hi  
iti dhāma-traye kṛṣṇo  
viharaty eva sarvadā

ataḥ-therefore; prakata-lilayam-in His manifest pastimes; api-although; ayogaḥ-absent; aplaḥ-for a short time; eva-certainly; hi-indeed; iti-thus; dhama-traye-in the three abodes (Vṛndavana, Mathura, and Dvaraka); kṛṣṇaḥ-Śrī Kṛṣṇa; viharati-performs pastimes; eva-certainly; sarvada-eternally.

Although in His prakāṣa pastimes the Lord is sometimes briefly absent, (in His aprakāṣa pastimes) in His three abodes He enjoys pastimes eternally (and is never absent).

#### Text 486

vrajāgamana-kāle ca  
padmunkte 'nyac ca vartate

vraja-to Vraja; agamana-of return; kale-at the time; ca-also; padma-by the Padma Purana; ukte-described; anyat-another pastime; ca-also; vartate-occurs.

In the Padma Purāṇa's description of Śrī Kṛṣṇa's return to Vraja, another pastime is also related (Padma Purāṇa, Uttara-khaṇḍa 279.27):

#### Text 487

yathā

"atha tatrasthā nandādayaḥ sarve janāḥ putra-dāra-sahitāḥ paśu-pakṣi-mṛgādyāś ca vasudeva-prasādena divya-rūpa-dharā vimānārūḍhāḥ paramam vaikunṭhalokam āpur" iti

yatha-just as; atha-then ;tatrasthaḥ-staying in Vṛndavana; nanda-adayaḥ-the cowherd residents headed by Nanda Maharaja; sarve-all; janāḥ- the people; putra-children; dara-and wives; sahitaḥ-accompanied by; paśu- cows; pakṣi-birds; mṛga-deer; adayaḥ-and others; ca-also; vasudeva-of Lord Vasudeva; prasadena-by the mercy; divya-rupa-dharaḥ-manifesting spiritual forms; vimana-airplanes; arudhaḥ-aboard; paramam-supreme; vaikunthalokam-spiritual planet; apuḥ-attained.

"Then, by Lord Kṛṣṇa's mercy, the gopas headed by Nanda, their wives and children, and the cows, birds, deer and other living entities there, all in glorious spiritual forms, entered spiritual airplanes and went to the highest Vaikunṭha realm."

### Text 488

atra kārīke

vrajeśāder amśa-bhūtā  
ye droṇādyā avatāram  
kṛṣṇas tām eva vaikunṭhe  
prāhinod iti sāmpratam

atra-of this pasage; karīke-the explanation is given; vraja-isa-king of Vraja; adeḥ- of the group of devotees beginning with; amśa-bhutaḥ-patīal expansions; ye-who; drone-with Drona; adyaḥ-beginning; avataram- incarnation; kṛṣṇaḥ-Kṛṣṇa; tān-them; eva-certainly; vaikunṭhe-in Vaikunthaloka; prahinot-sent; iti-thus; sampratam-immediately.

### Explanation

Lord Kṛṣṇa at once sent to Vaikunṭha the demigods, headed by Droṇa, who were amśa-avatāras of the devotees headed by Vraja's king.

### Text 489

preṣṭhebhya 'pi priyatamair  
janair gokula-vāsibhiḥ  
vṛndāraṇye sadaivāsau  
vihāram kurute hariḥ

preṣṭhebhyaḥ-than the most dear; api-even; priyatamaiḥ-more dear; janaiḥ-people; gokula-of Gokula; vāsibhiḥ-with the residents; vṛnda-aranye-in Vṛndavana; sada-eternally; asau-He; viharam-pastimes; kurute- performs; hariḥ-Lord Hari.

With the residents of Gokula, who to Him are dearer than the dearest, Lord Kṛṣṇa eternally enjoys pastimes in Vṛndavana.

### Text 490

skandāyodhyā-mahimani  
saumitreḥ śrūyate yathā

skanda-of the Skanda Purana; ayodhya-mahimani-in the Ayodhya-mahatmya;

samitreḥ-of Lakṣmana, the son of Sumitra-devi; sruyate-is heard; yatha-just as.

In Skanda Purāṇa, Ayodhyā-māhātmya, the following is heard about Lakṣmaṇa:

#### Text 491

tatha hi

"tataḥ śeṣātmatām yātam  
lakṣmaṇam satya-saṅgaram  
uvāca madhuram śakruḥ  
sarvasya ca sa paśyataḥ

tatha hi-furthermore; tataḥ-then; sesa-of Sesa; atmatam-identity; yatam-attained;  
lakṣmanam-Lakṣmana; satya-sangaram-true to His word; uvaca-spoke; madhuram-  
in sweet words; śakruḥ-Indra; sarvasya-while everyone; ca-also; saḥ-He; paśyataḥ-  
was looking on.

"As everyone watched, Indra spoke sweet words to Lakṣmaṇa who, true to His word, had assumed the form of Ananta Śeṣa.

#### Text 492

"indra uvāca

lakṣmaṇottiṣṭha śighram tvam  
ārohasva padam svakam  
deva-kāryam kṛtam vīra  
tvayā ripu-nisūdana

"vaiṣṇavam paramam sthānam  
prāpnuhi svam sanātanam  
bhavan-mūrtiḥ samāyātā  
śeṣo 'pi vilasat-phaṇaḥ

indraḥ-Indra; uvaca-said; lakṣmana-O Lakṣmana; utthistha-please rise; śighram-  
quickly; tvam-You; arohasva-please ascend; padam svakam-to Your own abode;  
deva-of the demigods; karyam-the work; kṛtam-has been done; vīra-I hero; tvaya-  
by You; ripu-nisudana-O destroyer of the enemy; vaiṣnavam-of Lord Viṣṇu;  
paramam-supreme; sthanam-position; prapnuhi-please attain; svam-Your;  
sanatanam-eternal bhavat-Your; murtiḥ-form; samayate-has arrived; sesaḥ-Sesa;  
api-also; vilasat-with glittering; phaṇaḥ-hoods.



"Indra said: `O Lakṣmaṇa, O hero, O destroyer of enemies, You have fulfilled Your mission of assisting the demigods. Please return to Your own transcendental abode. O Lord, Your form of Ananta Śeṣa, who has glittering hoods, has now come. Please return to Your own eternal abode in the realm of Lord Viṣṇu.'

#### Text 493

tataś ca

"ity uktvā sūra-rājendro  
lakṣmaṇam sura-saṅgataḥ  
śeṣam prasthāpya pātāle  
bhū-bhāra-dharaṇa-kṣamam  
lakṣmaṇam yānam āropya  
pratasthe divam ādarāt

tataḥ-then; ca-also; iti-thus; uktva-having spoken; sura-raja-kndraḥ-the king of the demigods; laksmanam-to Laksmāna; sura-saṅgataḥ-accompanied by all the demigods; sesam-Sesa; prasthāpya-establishing; pātāle-in the Pātala planets; bhu-of the world; bhara-the burden; dharana-holding; ksamam-able; laksmanam-Laksmāna; yānam-vehicle; āropya-causing to ascend; pratasthe-departed; divam-for the heavenly planets; ādarāt-with great reverence.

"After speaking thus, Indra, in the company of the demigods, respectfully placed Lakṣmaṇa on Ananta Śeṣa, who had come from Pātālaloka and who can carry all the universes, and then he himself went to Devaloka."

#### Text 494

līlām cāprakaṭām tatra  
dvāravatyām cikīrṣuṇā  
svayam prakāśyate tena  
muni-śāpādi kaitavam

līlam-pastimes; ca-and; parakatam-unmanifested; tatra-there; dvaravatyam-in Dvaraka; cikirsuna-desiring to perform; svayam-personally; prakasyate-is manifested; tena-by Him; muni-of the sages; śāpa-the curse; ādi-beginning with; kaitvam-on the pretext.

Desiring to perform His aparakaṭa pastimes, the Lord manifested at Dvārakā the illusions that began with a sage's curse.

#### Text 495

devādy-amśa-avatāreṇa  
ye tu vṛṣṇiṣv avatāran  
kṣīrābdhi-sāyī-rūpas taiḥ  
sārdham sva-padam āpunyāt

deva-demigods; adi-beginning with; amsa-avatarena-by partial incarnations; ye-who; tu-but; vrsnisu-in the Vrsni dynasty; avatarena-incarnated; ksira-abdhi-sayi-rupah-the Lord, in the form of Ksiridakasayi Visnu; taih sardham-with them; sva-padam-His own abode; apunyat-attained.

Then, accompanied by they who as amśa-avatāras of the demigods and their followers had incarnated in the Vṛṣṇi dynasty, the Lord, in His form as Kṣīrodakaśāyī Viṣṇu, went to His own abode.

#### Text 496

nitya-līlā-parikarā  
ye syur yadu-varādayaḥ  
taiḥ sārdham bhagavān kṛṣṇo  
dvārvatyām eva divyati

nitya-in eternal; lila-pastimes; parikarah-associates; ye-who; syuh-are; yadu-of the Yadu dynasty; vara-the leader; adayah-beginning with; taih sardham-with them; bhagavan-the Supreme Personality of Godhead; kṛṣṇah-Śrī Kṛṣṇa; dvarvatyam-in Dvaraka; eva-certainly; divyati- performs pastimes.

With the Yādavas and others who eternally enjoy pastimes with Him, Lord Kṛṣṇa continued to enjoy pastimes at Dvārakā.

#### Text 497

dhāmāsyā dvi-vidham proktaṁ  
mathurām dvāravatī tathā  
mathurām ca dvidhā prāhur  
gokulam puram eva ca

dhama-the abode; asya-of the Lord; dvi-vidham-in two divisions; proktam-is described; mathuram-Mathura; dvarvati-Dvaraka; tatha-in that way; mathuram-Mathura; ca-also; dvidha-in two parts; prahuḥ-they say; gokulam-Gokula; puram-

Mathura-puri; eva-certainly; ca-and.

The Lord's abode is said to be in two parts: Mathurā and Dvārakā. They say Mathurā is also in the two parts: Gokula and Mathurā City.

#### Text 498

yat tu goloka-nāma syāt  
tac ca gokula-vaibhavam  
sa goloka yathā brahma-  
saṁhitāyām iha śrutaḥ

yat-which; tu-but; goloka-Goloka; nama-named; syat-is; tat-that; ca-also; gokula-of Gokula; vaibhavam-opulence; saḥ-that; golokaḥ-Goloka; yatha-just as; brahma-saṁhitayam-in the Brahma-saṁhitā; iha-here; śrutaḥ-is heard.

The abode named Goloka manifests its opulence as the abode Gokula. Goloka is described in Brahma-saṁhitā (5.43 and 56):

#### Text 499

"goloka-nāmni nija-dhāmni tale ca tasya  
devī-maheśa-hari-dhāmasu teṣu teṣu  
te te prabhāva-nicayā vihitās ca yena  
govindam ādi-puruṣam tam aham bhajāmi" iti

goloka-namni nija-dhamni-in the planet known as Goloka Vrndavana, the personal abode of the Supreme Personality of Godhead; tale-in the part underneath; ca-also; tasya-of that; devi-of the goddess Durga/ mahesa-of Lord Siva; hari-of Narayana; dhamasu-in the planets; tesu tesu-in each of them; te te-those respective; prabhava-nicayaḥ-opulences; vihitāḥ-established; ca-also; yena-by whom; govindam-unto the Govinda; adi-purusam-the original Supreme Personality of Godhead; tam-unto Him; aham-I; bhajami-offer my obeisances; iti-thus.

"Below the planet named Goloka Vṛndāvana are the planets known as Devī-dhāma, Maheśa-dhāma and Hari-dhāma. These are opulent in different ways. They are managed by the Supreme Personality of Godhead, Govinda, the original Lord. I offer my obeisances unto Him."\*

## Texts 500 and 501

"śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo  
drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam  
kathā gānaṁ nāṭyaṁ gamanam api vaṁśī priya-sakhī  
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca

"sa yatra kṣītrābdiḥ sravati surabhihyaś ca sumahān  
nimeśārdhākhyo vā vrajati na hi yatrāpi samahaḥ  
bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ  
vidantas te santaḥ kṣiti-virala-cārā katipaye"

evam-in the same way; brahma-samhitayam-in the Brahma-samhita; api-also; adi-purusa-the original Person; govinda-to Lord Govinda; stotre-in the prayers; eva-certainly; sriyah -the goddess of fortune; kantah-the damsels; kantah-the enjoyer; paramapurusah-the Supreme Personality of Godhead; kalpa-taravah-desire trees; drumah-all the trees; bhumih-the land; cintamani-gana-mayi-made of the transcendental touchstone jewel; toyan-the water; amrtam-nectar-katha-talking; ganam-song; natyam-dancing; gamanam-walking; api-also; vamsi-the flute; priya-sakhi-constant companion; cit-anandam-transcendental bliss; jyotiḥ-effulgence; param-the supreme; api-also; tat-that; asvadyam-everywhere perceived; api ca-also; sah-that; yatra-where; ksira-of milk; abdiḥ-ocean; sravati-flows; surabhibhyah-from the surabhi cows; ca-also; sumahan-great; nimesa-ardha-akhyah-the space of half a moment; va-or; vrajati-passes; na-not; hi-certainly; yatra-where; api-also; samayah-occasion; bhaje-worship; svetadvīpam-Svetadvīpa; tam-that; aham-I; iha-here; goloka-Goloka Vrndavana; iti-thus; yaṁ-which; vidantah-know; te-they; santah-self-realized souls; ksiti-virala-carah-in this world; katipaye-a very few.

"I worship the transcendental seat known as Śvetadvīpa, where as loving consorts the Lakmīs in their unalloyed spiritual essence practice the amorous service of the Supreme Lord Kṛṣṇa as their only lover; where every tree is a transcendental purpose tree; where the soil is a purpose gem, all water is nectar, every word is a song, every gait is a dance, the flute is the favorite attendant, effulgence is full of transcendental bliss, and the supreme spiritual entities are all enjoyable and tasty, where numberless milk-cows always emit transcendental oceans of milk, and where there is eternal existence of transcendental time, who is ever present and without past or future and hence is not subject to the quality of passing away even for the space of half a moment. That realm is known as Goloka only to a very few self-realised souls in this world."\*\*

## Text 502

tad ātma-vaibhavatvaṁ ca  
tasya tan-mahimonnateḥ

tat-therefore; atma-of the identity; vaibhavatvam-because of being the potency;  
ca-and; tasya-of that; tat-of it; mahima-of the glory; unnateh-because of  
superiority.

Because (Gokula) is the potency of (Goloka, Goloka) is more glorious.

### Text 503

yathā pātāla-khaṇḍe

"aho madhu-purī dhandyā  
vaikuṇṭhāc ca gariyasi  
dinam ekām nivāsena  
karau bhaktiḥ prajāyate"

yatha-just as; patala-khande-in the Patala-khanda of the Padma Purana; aho-Oh;  
madhu-puri-Mathura; dhanya-auspicious; vaikunthat-than Vaikunthaloka;  
gariyasi-more important; dinam-day; ekam-for one; nivasena-by residing there;  
harau-for Lord Hari; bhaktih-devotional service; prajayate-is manifested.

In Padma Purāṇa, Pātāla-khaṇḍa:

"Glorious Mathurā is greater than Vaikuṇṭha. Living there for single day creates  
devotion for Lord Hari.

### Text 504

"ayodhyā mathurā māyā  
kāśī kāñcī avantikā  
purī dvāravatī caiva  
saptaitā mokṣa-dāyikāḥ"

ayodhya-Ayodhya; mathura-Mathura; maya-Mayapura; kasi-Varanasi-kanci-  
Kanci; avantika-Avantika; puri-Jagannatha Puri; dvaravati-Dvaraka; ca-also; eva-  
certainly; sapta-seven; etah-these; moksa-dayikah-grant liberation.

"The seven holy cities of Ayodhyā, Mathurā, Māyāpura, Vārāṇasī, Kāñcī,  
Avantikā, Jagannātha Purī, and Dvārakā grant liberation.

### Text 505

"evam sapta-purīnām tu  
sarvotkr̥ṣṭam ca māthuram  
śrūyatām mahimā devī  
vaikuṇṭha-bhuvanottamaḥ" iti

yatha-just as; patala-khande-in the Patala-khanda of the Padma Purana; evam-in this way; sapta-purīnam-of the seven holy cities of India; tu-but; sarva-of all; utkr̥ṣṭam-the best; ca-and; mathuram-the region of Mathura; sruyatam-let it be heard; mahima-the glory; devī-O goddess; vaikuṇṭhah-the spiritual world; bhuvana-the material sphere; uttamah-above; iti-thus.

"Mathurā is the best of these seven holy cities. O goddess, please hear of its glories. It is the most exalted part of the Vaikuṇṭha world."

### Text 506

nitya-līlāspadatvam ca  
pūrvam eva pradarśitam  
ata evāśya pādme ca  
śrūyate nitya-rūpatā

nitya-lila-of eternal pastimes; aspadatvam-status as the abode; ca-also; purvam-previously; eva-certainly; pradarśitam-was demonstrated; atah eva-therefore; asya-of that; padme-in the Padma Purana; ca-also; sruyate-is heard; nitya-eternal; rupata-nature.

It has already been shown that (Goloka) is the abode of the Lord's eternal pastimes. In Padma Purāṇa (Lord Kṛṣṇa) explains that (Goloka) is eternal.

### Text 507

"nityam me mathurām viddhi  
vanam vṛndāvanam tathā  
yamunām gopa-kanyāś ca  
tathā gopāla-bālakān"

nityam-eternal; me-My; mathuram-Mathura; viddhi-please know; vanam-the forest; vṛndavanam-of Vṛndavana; tatha-in the same way; yamunam-the Yamuna river; gopa-kanyah-the gopis; ca-also; tatha-in the same way; gopala-balakan-the cowherd boys.

"Know that My Mathurā, Vṛndāvana forest, Yamunā, cowherd boys, and gopīs are all eternal."

#### Text 508

sa tu māthura-bhū-rūpaḥ  
paricchinno 'py athādbhutaḥ  
sphāraḥ saṅkucitaś ca syāt  
kṛṣṇa-līlānusārataḥ

sah-that; tu-but; mathura-the district of Mathura; bhu-on the earth planet; rupah-with the form; paricchinna-limited; api-although; atha-thus; adbhuta-wonderful; spharah-expanded; sankucitah-contracted; ca- also; syat-is; krsna-lila-the pastimes of Śrī Kṛṣṇa; anusaratah- according to.

Although small, earthly Mathurā is very wonderful. It expands or contracts according to Lord Kṛṣṇa's pastimes.

#### Text 509

atraivājāṇḍa-mālāpi  
paryāptim upagacchati  
vṛndāvana-pratīke 'pi  
yānubhūtaiva vedhasā

atra-in this connection; eva-certainly; aja-anda-of universes; mala-series; api-even; paryaptim-conclusion; upagacchati-attains; vrndavana-of Vṛndavana-dhama; pratike-in the parts; api-although; ya-which; anubhuta-percieved; eva-certainly; vedhasa-by the demigod Brahma.

The demigod Brahmā directly saw that many many material universes are situated within earthly Vṛndāvana.

#### Text 510

ity ato rāsa-līlāyām  
puline tatra yāmune  
pramadā-śata-koṭyo 'pi  
māmur yat tat kim adbhutam

iti-thus; atah-therefore; rasa-lilayam-in the pastime of the rasa-dance; puline-on the shore; tatra-there; yamune-of the Yamuna river; pramada-gopis; sata-hundreds; kotyah-ten millions; api-even; mamuh- remained; yat-which; tat-that; kim-what?; adbhutam-wonderful.

During the rāsa-dance pastime billions of gopīs were on the Yamunā's shore. How could this wonder happen?

### Texts 511-513

svaiḥ svair līlā-parikarair  
janair dṛśyāni nāparaiḥ  
tat-tal-lilādy-avasare  
prādurbhāvocitāni hi

āścaryam ekadaikātra  
vartamānāny api dhruvam  
parasparam asamprkta-  
svarūpāny eva sarvathā

kṛṣṇa-bālyādi-līlābhir  
bhūṣitāni samantataḥ  
śaila-goṣṭha-vanādinām  
santi rūpāni anekaśaḥ

svaiḥ svaiḥ-by the Lord's own; līlā-in pastimes; parikarair- associates; janair-by those persons; dṛśyāni-visible; na-not; paraiḥ-by others; tat-tat-various; līlā-pastimes; adi-beginning with; avasare-at the time; prādurbhava-manifestation; ucitāni-appropriate; hi-certainly; āścaryam-wonderful; ekada-at on time; ekatra-in a certain place; vartamānāni-at present; api-even; dhruvam-certainly; parasparam-mutually; asamprkta-district; svarūpāni-with forms; eva-certainly; sarvathā-in all respects; kṛṣṇa-of Lord Kṛṣṇa; bālyā-with childhood; adi-beginning; līlābhir-by pastimes; bhūṣitāni-decoratd; samantataḥ-in all respects; śaila-of Govardhana Hill; goṣṭha-the village of Vraja; vana- the forests of Vṛndavana; adinam-beginning with; santi-are; rūpāni- various places; anekaśaḥ-many.

At the time of the Lord's prakāṣa appearance the places of His pastimes could be seen only by the His personal associates. Others could not see them. At present, however, the many hills, forests, villages and other places (in Vṛndāvana) that had been decorated with Lord Kṛṣṇa's childhood and other pastimes still wonderfully remain (and can be seen by all).



#### Text 514

lilāḍhyo 'pi pradeśo 'sya  
kadācit kila kaiścana  
śūnya evekṣyate drṣṭi-  
yogyair apy aparair api

lila-with Śrī Kṛṣṇa's pastimes; adhyah-enriched; api-although; pradesah-area; asya-of this place; kadacit-at a certain time; kila-certainly; kaiscana-by some persons; sunyah-vacant; eva-certainly; iksyate-is seen; drsti-sight; yogyaih-appropriate; api-even; aparaih-by others; api-even.

The place that was once rich with His pastimes is now empty for both they who are qualified to see them and also for others.

#### Text 515

ataḥ prabhoḥ priyānām ca  
dhāmnaś ca samayasya ca  
avicintya-prabhāvatvād  
atra kiṁ ca na durghaṭam

atah-therefore; prabhoh-of the Lord; priyanam-of His dear devotees; ca-and; dhamnah-of His abode; ca-and; samayasya-of His pastimes; ca-and; avicintya-inconceivable; prabhavatvat-because of the potency; atra-here; kim ca-furthermore; na-not; durghatam-is difficult.

However, because He has inconceivable powers, for the Lord, His dear devotees, His abode, and His pastimes, what is not possible?

#### Text 516

evam eva dvārakāyām  
jñeyam sarvaṁ vicakṣaṇaiḥ

evam-in this way; eva-certainly; dvarakayam-in Dvaraka; jneyam-may be understood; saram-everything; vicaksanaih-by the learned.

The wise know that this is true about Dvārakā.

### Text 517 (a)

yathaikādaśānte

"dvārakām hariṇā tyaktām  
samudro 'plāvayat kṣaṇāt  
varjayitvā mahā-rāja  
śrīmad-bhagavad-ālayam

dvarakam-Dvaraka; harina-by Lord Hari; tyaktam-abandoned; samudrah- the ocean; aplavayat-inundated; ksanat-in a moment; varjayitva-having left; maha-rajā-O king;|l srimt-full of all beauty and opulence; bhagavat- of the Supreme Personality of Godhead; alayam-the abode.

In Śrīmad-Bhāgavatam (11.31.23-24):

"O king, when Lord Hari left Dvārakā, the ocean at once flooded the Lord's abode.

### Text 517 (b)

"nityam sannihitas tatra  
bhagavān madhusūdanah  
smṛtyāśeṣāśubha-haram  
sarva-maṅgala-maṅgalam"

nityam-eternally; sannihitah-remains; tatra-there; bhagavan-the Supreme Personality of Godhead; madhusudanah-Lord Kṛṣṇa; smṛtya-by remembrance; asesā-all; asubha-inauspicious things; haram-removing; sarva-mangala-mangalam-the most auspicious.

"Lord Kṛṣṇa eternally stays there. Remembrance of it brings all-auspiciousness and removes all inauspiciousness."

### Text 518

athānyad vaibhavam tasya  
vyaktam śrī-nāradekṣayā  
yatraikātraikadā nānā-  
rūpāvasara-citratā

atha-now; anyat-another; vaibhavam-potency; tasya-of the Lord; vyaktam-is

manifested; sri-narada-of Narada; iksaya-by the observation; yatra-where; ekatra-in one place; ekada-at one time; nana-various; rupa-forms; avasara-times; citrata-wonder.

Another transcendental opulence of Lord is the wonder of His ability, displayed before the eyes of Nārada Muni, to manifest many forms simultaneously.

#### Text 519

prākṛtebhyo grahebhya 'nye  
candra-sūryādayas tu te  
līlā-sthair anubhūyante  
tathāpi prākṛtā iva

prakṛtebhyah-than the material; grahebhyaḥ-planets; anye-other; candra-moon; surya-sun; adayah-beginning with; tu-but; te-they; līlā-sthaiḥ-by those participating in Śrī Kṛṣṇa's pastimes; anubhūyante-are perceived; tathāpi-nevertheless; prakṛtāh-material planets; iva-just like.

Although the sun, moon, and planets then were not the ordinary material planets of the world, the devotees in the Lord's pastimes saw them as material.

#### Text 520

iti dhāma-traye kṛṣṇo  
viharaty eva sarvadā  
tatrāpi gokule tasya  
mādhurī sarvato 'dhikā

iti-thus; dhāma-in abodes; traye-three; kṛṣṇah-Śrī Kṛṣṇa; viharati-performs pastimes; eva-certainly; sarvadā-eternally; tathāpi-nevertheless; gokule-in Gokula; tasya-of Him; mādhurī-the sweetness; sarvataḥ-than others; adhika-is greater.

Although Śrī Kṛṣṇa eternally performs pastimes in Gokula, Mathurā, and Dvārakā, His pastimes in Gokula are sweeter than the others.

#### Text 521

tathā ca sammohana-tantre

"santi tasya mahā-bhāgā  
avatārāḥ sahasraśaḥ  
teṣāṁ madhye 'vatārāṇāṁ  
bālatvam ati-durlabham" iti

tatha-in that way; ca-also; sammohana-tantre-in the Sammohana Tantra; santi-there are; tasya-of the Supreme Lord; maha-bhagah-full of all opulences; avatarah-incarnations; sahasrasah-thousands; tesam-of them; madhye-in the midst; avataram-of the incarnations; balatvam -the childhood pastimes of Śrī Kṛṣṇa; ati-durlabham-rare and extraordinary.

In Sammohana Tantra:

"The Personality of Godhead has many thousands of avatāras. Of them the childhood form of Śrī Kṛṣṇa is the most extraordinary."

#### Text 522

atra kārīkā

tridhā bhaved vayo bālyam  
yauvanam vṛddhatety api  
varṣād ā-ṣoḍaśād bālyam  
iti loke mahāntaram

atra-of this statement; karika-the expansion; tridha-in three parts; bhavet; is; vayah-the span of life; balyam-childhood; yauvanam-youth; vṛddhata-old-age; iti-thus; api-also; varcat-to the years; asodasat-16; balyam-childhood; iti-thus; loke-in the world; maha-great; antaram-interval.

#### Explanation

The span of life is divided in three parts: childhood, youth, and old-age. Childhood extends from birth to the age of 16 years.

#### Text 523

tathā ca brahmāṇḍe

"santi bhūrīṇi rūpāṇi  
mama pūrṇāṇi ṣaḍ-guṇaiḥ  
bhaveyus tāni tulyāni  
na mayā gopa-rūpiṇā" iti

tatha-in the same way; ca-also; brahmande-in the Brahmanda Purana; santi-there are; bhurini-many; rupani-forms; mama-of Myself; purnani-full; sat-gunaih-with all six opulences; bhavyeh-may be; tani-they; tulyani-equal; na-not; maya-with Me; gopa-of a cowherd boy; rupina-in the form.

In Brahmāṇḍa Purāṇa:

"Although I appear in many different forms, all full in six opulences, none of these forms is equal to My form as the cowherd boy Kṛṣṇa."

#### Text 524

ity atraiva mahā-mantrā  
mahā-māhātmya-maṇḍitāḥ  
daśārṇāṣṭadaśārṇādyā  
bahu-tantreṣu kīrtitāḥ

iti-thus; atra-in this connection; maha-great; mantrah-mantras; maha-with great; mahatmya-glory; manditah-decorated; dasa-arna-with ten syllables; astadasa-arna-with 18 syllables; adyah-mantras beginning with; bahu-in many; tantresu-Tantras; kirtitah-described.

In the great Tantras are spoken many great mantras, headed by the famous 10-syllable and 18-syllable mantras, decorated with Lord Kṛṣṇa's glories."

#### Text 525

sarva-pramāṇataḥ śreṣṭhā  
tathā gopāla-tāpanī  
svayam ādau vidhātre ya  
proktā gopāla-rūpiṇā

sarva-all; pramanatah-evidence; srestha-best; tatha-in that way; gopala-tapani-Sri Gopala-tapani Upanisad; svayam-Personally; adau-in the beginning of creation; vidhatre-to Brahma; ya-which; proka-was spoken; gopala-rupina-by Śrī Kṛṣṇa in the form of a cowherd boy.

The best of all evidence is Gopāla-tāpanī Upaniṣad, which Lord Kṛṣṇa spoke to Brahmā in the beginning.

### Text 526

caturdhā mādhuri tasya  
vraja eva virājate  
aiśvarya-kṛīḍayor veṇos  
tathā śrī-vigrahasya ca

caturdha-in four parts; madhuri-sweetness; tasya-of Śrī Kṛṣṇa; craje-in Vraja;  
eva-certainly; virajate-is manifested; aisvarya-of His opulence; kridayoh-pastimes;  
venoh-and flute; tatha-in the same way; sri-vigrahasya-of His beautiful form; ca-  
also.

Lord Kṛṣṇa's sweetness in Vraja is of four kinds, the sweetness of His: 1.  
opulence, 2. pastimes, 3. flute, and 4. handsome form.

### Text 527

tatraiśvaryasya  
kutrāpy aśruta-pūrveṇa  
mādhuryaiśvarya-rāśinā  
sevyamāno haris tatra  
vihāraṁ kurute vraje

tatra-in this connection; aisvaryasya-of Śrī Kṛṣṇa's opulence; kutrapi-somewhere;  
asruta-unheard; purvena-previously; madhurya-of sweetness; aisvarya-of  
opulences; rasina-with a great abundance; sevyamanah-served; harih-Lord Hari;  
tatra-there; viharam-pastimes; kurute-performs; vraje-in Vraja.

### The Sweetness of His Opulence

Served by the nectar of opulence and sweetness, nectar never heard of before,  
Lord Kṛṣṇa enjoys pastimes in Vraja.

### Text 528

yatra padmaja-rudrādyaiḥ  
stuyamāno 'pi sādhasāt  
dṛg-anta-pātam apy eṣu  
kurute na tu kekṣavaḥ

yatra-where; padmaja-Brahma; rudra-Siva; adyaiḥ-by the devotees headed by;

stuyamanah-offered prayers; api-although; sadhvasat-with great awe and reverence; drk-anta-patam-sidelong glance; api-even; esu-upon them; kurute-does; na-not; tu-but; kesavah-Lord Śrī Kṛṣṇa.

When the demigods headed by Brahmā and Śiva reverentially offer prayers, Lord Kṛṣṇa does not even glance at them from the corner of His eye.

#### Text 529

yathā śrī-brahmāṇḍe śrī-nārada-vākyam

"ye daityā duḥśakā hantum  
cakra-pāṇi-rathāṅginā  
te tvayā nihatāḥ kṛṣṇa  
navyayā bālya-līlayā

"sārdham mitrair hare kṛīḍan  
bhrū-bhaṅgam kuruse yadi  
sa-śaṅka brahma-rudrādhā  
kampate kha-sthitās tadā" iti

yatha-just as; sri-brahmande-in the Brahmanda Purana; sri-narada-of Narada Muni; vakyam-the statement; ye-who; daityah-demons; duhsakah-powerless; hantum-to kill; cakra-with the cakra; pani-in hand; ratha-angina-by Dvarakadhisa; te-they; tvaya-by You; nihatah-killed; krsna-O Krsna; navyaya-ever-fresh; balya-lilaya-by Your childhood pastimes; sardham-with; mitraih-Your friends; hare-O Krsna; kridan-playing; bhru-of the eyebrows; bhangam-knitting; kuruse-You manifest; yadi-if; sasankah-with fear; brahma-Brahma; rudra-and Siva; adyah-the demigods headed by; kampate-tremble; kha-in the sky; sthitah-situated; tada-then; iti-thus.

Śrī Nārada's words in Brahmaṇḍa Purāṇa:

"O Kṛṣṇa, in Your childhood pastimes You killed many demons You could not have killed when You were an adult holding the cakra in Your hand. O Lord Hari, when, as a child playing with friends, You knitted Your eyebrows, the demigods headed by Brahmā and Śiva trembled in fear."

#### Text 530

kṛīḍāyāḥ yathā pādme

"caritaṁ kṛṣṇadevasya

sarvam evādbhutaṁ bhavet  
gopāla-līlā tatrāpi  
sarvato 'ti-manoharā

kridayah-of His pastimes; yatha-just as; padme-in the Padma Purana; caritam-the pastimes; kṛsnadevasya-of Śrī Kṛṣṇa; sarvam-all; eva-certainly; adbhutam-wonderful; bhavet-are; gopala-as a cowherd boy; lila-pastimes; tatrapi-nevertheless; sarvatah-of all; ati-manohara-the most charming.

(Lord Kṛṣṇa's childhood) pastimes (are described) in Padma Purāṇa:

"All Lord Kṛṣṇa's pastimes are wonderful. Still, His pastimes as a cowherd boy are more charming than all others."

### Text 531

śrībṛhad-vāmane

"santi yadyāpi me prājyā  
līlās tās tā manoharāḥ  
na hi jāne smṛte rāse  
mano me kīdṛśaṁ bhavet" iti

sri-brhat-vamane-in the Brhad-Vamana Purana; santi-there are; yadyapi-although; me-of Me; prajyah-many; lilah-pastimes; tah tah-they; manoharah-enchancing; na-not; hi-certainly; jane-I know; smete-when remembered; rase-the rasa-dance; manah-heart; me-My; kidrsam-like what?; bhavet-may become; iti-thus.

In Bṛhad-Vāmana Purāṇa, (Lord Kṛṣṇa says):

"Although I have many enchanting pastimes, when I remember the rāsa dance, I do not know what happens to My heart."

### Text 532

veṇor yathā

yāvatī nikhile loka  
nādanām asti mādhuri  
tāvatī vaṁśikā-nāda-  
paramāṇau nimajjati



venoh-of the flute; yatha-just as; yavati-as much as; nikhile-in the entire; loka-material world; nadanam-of sounds; asti-there is; madhuri- sweetness; tavati-to that extent; vamsika-of Śrī Kṛṣṇa's flute; nada- of the sound; parama-anau-when there is the atomic fraction; nimajjati- becomes immersed.

(The Sweetness) of (Lord Kṛṣṇa's) Flute:

All sweetness of sound in all the world drowns in a single atom of the sound of (Lord Kṛṣṇa's) flute.

### Text 533

cara-sthavarayoḥ sāndra-  
paramānanda-magnayoḥ  
bhaved dharma-viparyāso  
yasmin dhvanati mohane

cara-of the moving; sthavarayoḥ-and unmoving living entities; sāndra-intense; parama-transcendental; ananda-in bliss; magnayoḥ-drownng; bhavet-is; dharma-of natures; viparyāsa-opposite; yasmin-which; dhvanati-when sounding; mohane-enchanting.

Plunged in deep bliss, the moving and inert change natures when (Lord Kṛṣṇa's) enchanting (flute) sounds.

### Text 534

mohanah ko 'pi mantrō vā  
padārtho vādbhutaḥ paraḥ  
śruti-peya 'yam ity uktvā  
yatrāmuhyān śivādayaḥ

mohanah-enchanting; kaḥ api-a certain; mantrah-mantra; va-or; pada-of the word; arthah-the meaning; va-or; adbhutaḥ-wonderful; paraḥ-transcendental; śruti-for the ears; peyah-nectar; ayam-this; iti-thus; uktva-saying; yatra-in which; amuhyān-enchanting; śiva-adayaḥ-the demigods, headed by Śiva.

Saying, "Is this a mystic mantra that charms (it's hearers), or is it wonderful nectar drunk by our ears?" the demigods headed by Śiva become bewildered.

## Texts 535 and 536

yathā śrī-daśame

"vividha-gopa-caraneṣu vidagdho  
venu-vādyā urudhā nija-śikṣaḥ  
tava sutaḥ sati yad-ādhara-bimbe  
datta-veṇur anayat svara-jātiḥ

"savanaśas tad upadhārya sureśāḥ  
śakra-śarva-parameṣṭhi-purogāḥ  
kavaya ānata-kandhara-cittāḥ  
kaśmalaṁ yayur aniścita-tattvāḥ" iti

yatha-just as; sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; vividha-various; gopa-caranesu-among the cowherd boys; vidagdhah-expert; venu-the flute; vadyah-playing; urudhah-greatly; nija-own; siksah- teaching; tava-your; sutaḥ-son; sati-O saintly Yasoda-devi; yat-of whom adhara-on the lips; bimbe-on the bimba frutis; datta-placed; venuh-the flute; anayat-brought; svara-from the sound; jatih-produced; tat-that; upadharya-hearing; sura-of the demigods; isah-the leaders; sakra-Indra; sarva-Siva; paramesthi-Brahma; purogah-headed by; kavayah-philosophers and poets; anata-bowed; kandhara- with shoulders; cittah-and heads; kasmalam-bewilderment; yayuh-attain; aniscita-without understanding; tattvah-the actual nature of the sound.

In Śrīmad-Bhāgavatam 10.35.14-15 (a gopī says to Mother Yaśodā):

"My dear mother, you son is very expert among the cowherd boys. He knows all the different arts, how to tend the cows and how to play the flute. He composes His own songs, and to sing them He puts His flute to His mouth. When He plays, either in the morning or in the evening, all the demigods, like Lord Śiva, Brahmā, Indra, and Candā, bow their heads and listen with great attention. Although they are very learned and expert, they cannot understand the musical arrangements of Kṛṣṇa's flute. They simply listen attentively and try to understand, but they become bewildered and nothing more."\*

## Text 537

eka-vimśe tathā pañca-  
trimśe cādhyaya līlita  
mādhurī vraja devībhīr  
veṇor eva mahādbhutā

eka-vimse-in the 21 st; tatha-in the same way; panca-trimse-in the 35th; ca-also; adhyaye-chapter; idita-described; madhuri-the sweetness; vraja-devibhih-by the Vraja-gopis; venoh-of the flute; eva-certainly; maha-very; adbhuta-wonderful.

In the 21st and 35th Chapters of the Tenth Canto of Śrīmad-Bhāgavatam, the goddesses of Vraja describe the very wonderful sweetness of (Lord Kṛṣṇa's flute).

#### Text 538

śrī-vigrahasya yathā

asamānordva-mādhura-  
tarāṅgāmṛta-vāridhiḥ  
jaṅgama-sthāvarollāsi-  
rūpo gopendra-nandanah

sri-vigrahasya-of the beautiful form of Śrī Kṛṣṇa; yatha-just as; asamana-without equal; urdhva-or superior; madhurya-of the sweetness; taranga-the waves; amrta-nectar; varidhih-the ocean; jangama-moving living entities; sthavara-non-moving living entities; ullasi-delighting; rupah-the form; gopa-of the cowherd men; indra-of the king; nandanah-the son.

(The Sweetness of Lord Kṛṣṇa's) Form

The beauty of the son of Mahārāja Nanda is incomparable. Nothing is higher than His beauty, and nothing can equal it. His beauty is like waves in an ocean of nectar. This beauty is attractive both for moving and for nonmoving objects.\*

#### Text 539

yathā tantre

"kandarpa-koty-arbuda-rūpa-śobha-  
nīrajya-pādājya-nakhāñcalasya  
kutrapya adṛṣṭa-śruta-ramya-kānter  
dhyānam param nanda-sutasya vakṣye"

yatha-just as; tantre-in the Tantras; kandarpa-cupids; koti-ten million; arbuda-a hundred million; rupa-of the forms; sobha-beauty; nirajya-worshippable; pada-feet; abja-lotus flower; nakha-nails; ancalasya-edges; kutrapi-in a certain place; adrsta-neither seen; sruta-nor heard; ramya-charming; kanteh-of the beauty; dhyanam-meditation; param-transcendental nanda-of Maharaja Nanda; sutasya-of the son; vaksye-I shall describe.

In the Tantras:

"I will now describe the process of meditation on Nanda's son, Kṛṣṇa, whose charming handsomeness has never been seen or heard of before, and whose lotus toenails are worshiped by the personified handsomeness of many billions of Kāmadevas."

**Text 540**

śrī-daśame ca

kā sry aṅga te kala-padāmṛta-venu-gīta-  
sammohitārya-varitān na calet trilokyām  
trailokya-saubhagam idam ca nirīkṣya rūpaṁ  
yad go-dvija-druma-mṛgāḥ pulakāny abibhran

sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; ca-and; ka stri-who is that woman; anga-O Kṛṣṇa; te-of You; kala-pada-by the rhythms; amṛta-venu-gita-and sweet songs of Your flute; sammohita being captivated; arya-caritat-from the path of chastity according to Vedic civilization; na-not; calet-would wander; tri-lokyam-within the three worlds; trailokya-saubhagam= which is the fortune of the three worlds; idam-this; ca-and; nirīkṣya-by observing; rupam-the beauty; yat-which; go-the cows; dvija-the birds; druma-the trees; mṛgah-forest animals like the deer; pulakani-transcendental jubilation; abibhran-manifested.

In Śrīmad-Bhāgavatam (10.29.40):

"My dear Lord Kṛṣṇa, where is that woman within the three worlds who cannot be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who cannot fall down from the path of chastity in this way? Your beauty is the most sublime within the three worlds. Upon seeing Your beauty, even cows, birds, animals and trees in the forest are stunned in jubilation."\*

## Part Two

### Śrī Bhaktāmṛta - The Nectar of Śrī Kṛṣṇa's Devotees

**Text 1**

om namaḥ śrī-kṛṣṇa-rasa-rasikebhyah

ārādhānām mukundasya  
bhaved avaśyakam yathā  
tathā tadya-bhaktānām  
no ced doṣo 'sti dustarah

aradhanam-the worship; mukundasya-of Lord Mukunda; bhavet-may be;  
avasyakam-neccesary-yatha-just as; tatha-in the same way; tadya-of Him;  
bhaktanam-of the devotees; na-not; u-certainly; cet-if; dosah- fault; asti-there is;  
dustarah-very serious.

Lord Kṛṣṇa's devotees must be worshiped. If His devotees are not (worshiped) a grave offense is committed.

## Text 2

tathā hi pādme

"mārkaṇḍeyo 'ambarīśaś ca  
vasur vyāso vibhīṣaṇāḥ  
puṇḍarīko baliḥ śambhuh  
prahlādo viduro dhruvaḥ

"dalbhyah parāśaro bhīśmo  
nārādādyāś ca vaiṣṇavaiḥ  
sevyā hariṁ niṣevyāmi  
no ced agaḥ param bhavet"

tatha hi-furthermore;l padme-in the Padma Purana; markandeyah-Markandeya;  
ambarisah-Ambarisa; ca-and; vasuh-Uparicara Vasu; vyasah-Vyasadeva;  
vibhisanah-Vibhisana; pundarikah-Pundarika; baliḥ-Bali; sambhuh-Siva;  
prahladah-Prahlada; vidurah-Vidura; dhruva-Dhruva; dalbhyah-Dalbhya;  
parasarah-Parasara; bhisma-Bhisma; narada-adyah-the great devotees headed by  
Narada; ca-also; vaisnavaih-with the devotees; sevyah-are worshipping; harim-  
Hari; nisevya-having served and worshipped; ami-they; na-not; u-indeed; cet-if;  
agah-offence; param-great; bhavet-is.

In Padma Purāṇa:

"Vaiṣṇavas should serve the great devotees headed by Mārkaṇḍeya Muni,  
Mahārāja Ambarīṣa, Uparicāra Vasu, Śrī Vyāsadeva, Vibhīṣaṇa Mahārāja,  
Puṇḍarīka, Mahārāja Bali, Lord Śiva, Mahārāja Prahlāda, Śrī Vidura, Dhruva  
Mahārāja, Śrī Dalbya, Parāśara Muni, Bhīśmadeva, and Nārada Muni. If one serves  
Lord Kṛṣṇa but does not serve them, he commits a great sin."

### Text 3

tathā ca hari-bhakti-sudhodaye

"arcayitvā tu govindam  
tadīyān nārcayanti ye  
na te viṣṇoḥ prasādasya  
bhajanam dambhikā janāḥ"

tatha-in the same way; ca-also; hari-bhakti-sudha-udaye-in the Hari-bhakti-sudhodaya; arcayitva-worshipping; tu-although; govindam-Govinda; tadiyan-His devotees; na-do not; arcayanti-worship; ye-those who; na- not; te-they; visnoh-of Lord Visnu; prasadasya-of the mercy; bhajanam- the object; sambhikah-proud hypocrites; janah-such persons.

In Hari-bhakti-sudhodaya:

"They who worship Lord Govinda but do not worship His devotees are proud hypocrites who do not attain Lord Viṣṇu's mercy."

### Text 4

pādmottara-khaṇḍe

"ārādhanaṁ sarvśāṁ  
viṣṇor ārādhanaṁ param  
tasmāt parataram devī  
tadīyānāṁ samarcanam"

padma-of the Padma Purana; uttara-khande-in the Uttara-khanda; aradhananam-of varieties of worship; sarvesam-all; visnoh-of Lord Visnu; aradhanam-worship; param-the most exalted; tasmāt-and above such worship of Lord Viṣṇu; parataram-of greater value; devī-O goddess; tadiyanam-of persons in relationship with Lord Viṣṇu; samarcanam-rigid and firm worship.

In Padma Purāṇa, Uttara-khaṇḍa:

"My dear Devī, although the Vedas recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu."\*

### Text 5

tatraiva

"arcayitvā tu govindam  
tadīyān nārcayet tu yaḥ  
na sa bhāgavato jñeyah  
kevalam dambhikaḥ smṛtaḥ"

tatra-there; eva-certainly; arcayitva-worshipping; tu-although; govindam-Govinda; tadīyan-His devotees; na-does not-arcayet-worship; tu-but-yah-one who; na-not; sah-he; bhagavatah-as a devotee; jneyah- should be known; kevalam-simply; dambhikah-a proud hypocrite; smrtah- should be considered.

There also (Padma Purāṇa, Uttara-khaṇḍa):

"They who worship Lord Govinda but do not worship His devotees should not be known as devotees. They should be known to be only proud hypocrites."

## Text 6

ādi-purāṇe

"ye me bhakta-janāḥ pārtha  
na me bhaktāś ca te janāḥ  
mad-bhaktānām ca ye bhaktās  
te me bhaktatamā matāḥ"

adi-purane-in the Adi Purana; ye-those who; me-My; bhakta-janah- devotees; partha-O Partha; na-not; me-My; bhaktah-devotees; ca-and; te- those; janah-persons; mat-bhaktanam-of My devotees; ca-certainly; ye- those who; bhaktah-devotees; te-such persons; me-My; bhaktaramah-most advanced devotees; matah-that is My opinion.

In Adi-purāṇa, (where Lord Kṛṣṇa told Arjuna):

"Those who are My direct devotees are actually not My devotees, but those who are the devotees of My servant are factually My devotees."\*

## Text 7

śrī-bhāgavate ca

"mad-bhakta-pūjābhyādhikā" iti

sri-bhagavate-in the Śrīmad-Bhāgavatam; ca-also; mat-of My; bhakta-devotees;  
puja-the worship; abhyadhika-is more important; iti-thus.

In Śrīmad-Bhāgavatam 11.19.21 (Lord Kṛṣṇa says):

"The worship of My devotees is more important than worshiping Me."

#### Text 8

eteṣām api sarveṣām  
prahlādaḥ pravaro mataḥ  
yat proktaṁ tasya mātmyam  
skānda-bhāgavatādiṣu

etesam-of them; api-even; sarvesam-all; prahladah-Prahlada; pravarah-the best;  
matah-is considered; yat-what; proktam-was said; tasya-of him; mahatmyam-  
glorification; skanda-in the Skanda Purana; bhagavata-Śrīmad-Bhāgavatam; adisu-  
and other Vedic literatures.

Among all the devotees of the Lord, Prahlada Mahārāja is the best. His glories  
are described in Skanda Purāṇa, Śrīmad-Bhāgavatam, and other Vedic literatures.

#### Text 9

yathā skande śrī-rudra-vākyam

"bhakta eva hi tattvena  
kṛṣṇam jānāti na tv aham  
sarveṣu hari-bhakteṣu  
prahlādo 'ti-mahattamaḥ"

yatha-just as; skande-in the Skanda Purana; sri-rudra-of Lord Siva; vakyam-the  
statement; bhaktah-devotee; eva-certainly; hi-indeed; tattvena-in truth; krsnam-  
Krsna; janati-knows; na-not; tu-but; aham-I; sarvesu-among all; hari-of Lord  
Hari's; bhaktesu-devotes; prahladah- Prahlada; ati-mahat-tamah-is the greatest.

In Skanda Purāṇa Lord Śiva says:

"A devotee is one who understands Lord Kṛṣṇa in truth. I am not among them.  
Among all Lord Kṛṣṇa's devotees Prahlada Mahārāja is the best."



## Text 10

śrī-saptama-skandhe śrī-prahlādasyaiva vākyam

kvāhaṁ rajaḥ-prabhava īśa tamo'dhike'smin  
jātaḥ suretara-kule kva tavānukampā  
na brahmaṇo na tu bhavasya na vai ramāyā  
yan me 'rpitaḥ śirasi padma-karaḥ prasādah

sri-saptama-skandhe-in the Seventh Canto of Śrīmad-Bhāgavatam; sri-prahladasya-of Prahlada Maharaja; eva-certainly; vakyam-the statement; kva-where; aham-I (am); rajaḥ-prabhavaḥ-being born in a body full of passion; īśa-O my Lord; tamaḥ-the mode of ignorance; adhike-surpassing in; asmin-in this; jātaḥ-born; sura-itarā-kule-in a family of atheists or demons (who are subordinate to the devotees); kva-where; tava-Your; anukampā-causeless mercy; na-not; brahmaṇaḥ-of Lord Brahmā; na-not; tu-but; bhavasya-of Lord Siva; na-nor; vai- even; ramāyāḥ-of the goddess of fortune; yat-which; me-of me; arpitaḥ-offered; śirasi-on the head; padma-karaḥ- lotus hand; prasādaḥ-the symbol of mercy.

Prahlāda Mahārāja's words in Śrīmad-Bhāgavatam (7.9.26):

"O my Lord, O Supreme, because I was born in a family full of the hellish material qualities of passion and ignorance, what is my position? And what is to be said of Your causeless mercy, which was never offered even to Lord Brahmā, Lord Śiva or the goddess of fortune, Lakṣmī? You never put Your lotus hand upon their heads, but You have put it upon mine."\*

## Text 11

tatraiva śrī-nṛsimha-vākyam

bhavanti puruṣā loke  
mad-bhaktās tvām anuvratāḥ  
bhavān me khalu bhaktānām  
sarveṣāṁ pratirūpa-dhṛk

tatra-there; eva-certainly; sri-nrsimha-of Lord Nrsimha; vakyam-the statement; bhavanti-become; puruṣāḥ-persons; loke-in this world; mat- bhaktāḥ-My pure devotees; tvām-you; anuvratāḥ- following in your footsteps; bhavān-you; me-My; khalu- indeed; bhaktānām-of all devotees; sarveṣāṁ-in different mellows; pratirūpa-dhṛk-tangible example.

Lord Nṛsimha's words there (Śrīmad-Bhāgavatam 7.10.21):

"Those who follow your example will naturally become My pure devotees. You are the best example of My devotee, and others should follow in your footsteps."\*

### Text 12

pāṇḍavāḥ sarvataḥ śreṣṭhāḥ  
prahlādādīdṛśād api  
śrī-bhāgavatam evātra  
pramāṇam sphuṭam īkṣyate

pandavah-the Five Pandavas; sarvatah-is all respects; sresthah-the greatest devotees; prahlada-adi-beginning with Prahlada Maharaja; idrsat-than the devotees of that stature; api-even; sri-bhagasvatam-Śrīmad-Bhāgavatam; eva-certainly; atra-in this regard; pramanam-evidence; sphutam-clearly; ikṣyate-is seen.

The Pāṇḍavas are even greater than Prahlāda Mahārāja and the devotees like him. Śrīmad-Bhāgavatam may be seen as the clear evidence for this.

### Text 13

tathā hi śrī-saptama-skandhe śrī-nārada-vākyam

yūyam nṛ-loke bata bhūri-bhāgā  
lokaṁ punānā munayo 'bhiyanti  
yeṣāṁ gṛhān āvasatīti sāksād  
gūḍham param brahma manuṣya-liṅgam

tatha hi-furthermore; sri-saptama-skandhe-in the Seventh Canto of Śrīmad-Bhāgavatam; sri-narada-of Narada Muni; vakyam-the statement; yūyam-all of you (the Pāṇḍavas); nṛ-loke-within this material world; bata-however; bhūri-bhāgā-extremely fortunate; lokaṁ-all the planets; punānāḥ-who can purify; munayaḥ-great saintly per-sons; abhiyanti-almost always come to visit; yeṣāṁ-of whom; gṛhān-the house; āvasati- resides in; iti-thus; sāksāt-directly; gūḍham-very confidential; param brahma-the Supreme Personality of Godhead; manuṣya-liṅgam-appearing just like a human being.

Śrī Nārada's words in Śrīmad-Bhāgavatam (7.10.48-50, and 7.15.75-77):

"My dear Mahārāja Yudhiṣṭhira, all of you [the Pāṇḍavas] are extremely fortunate, for the Supreme Personality of Godhead, Kṛṣṇa, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house.\*

#### Text 14

sa vā ayam brahma mahad-vimṛgya-  
kaivalya-nirvāṇa-sukhānubhūtiḥ  
priyaḥ suhṛd vaḥ khalu mātuleya  
ātmārhaṇīyo vidhi-kṛd guruś ca

sah-that (Supreme Personality of Godhead, Kṛṣṇa); vā- also; ayam-this; brahma-the impersonal Brahman (which is an emanation from Kṛṣṇa); mahat-by great personalities; vimṛgya-searched for; kaivalya-oneness; nirvāṇa-sukha-of transcendental happiness; anubhūtiḥ-the source of practical experience; priyaḥ-very, very dear; suhṛt-well-wisher; vaḥ-of you; khalu-indeed; mātuleyaḥ-the son of a maternal uncle; ātmā-exactly like body and soul together; arhaṇīyaḥ-worshipable (because He is the Supreme Personality of Godhead); vidhi-kṛt-(yet He serves you as) an order carrier; guruḥ-your supreme advisor; ca-as well.

"The impersonal Brahman is Kṛṣṇa Himself because Kṛṣṇa is the source of the impersonal Brahman. He is the origin of the transcendental bliss sought by great saintly persons, yet He, the Supreme Person, is your most dear friend and constant well-wisher and is intimately related to you as the son of your maternal uncle. Indeed, He is always like your body and soul. He is worshipable, yet He acts as your servant and sometimes as your spiritual master.\*

#### Text 15

na yasya sāksād bhava-padma-jādibhī  
rūpaṁ dhiyā vastutayopavarṇitam  
maunena bhaktyopāśamena pūjitah  
prasīdatām eṣa sa sātvatām patih

na-not; yasya-of whom; sāksāt-directly; bhava-Lord Siva; padma ja-Lord Brahmā (born from the lotus); ādibhiḥ-by them and others also; rūpaṁ-the form; dhiyā-even by meditation; vastutayā-fundamentally; upavarṇitam-described and perceived; maunena-by samādhi, deep meditation; bhaktyā-by devotional service; upāśamena-by renunciation; pūjitaḥ-worshiped; prasīdatām-may He be pleased; eṣaḥ- this; saḥ-He; sātvatām-of the great devotees; patiḥ-the master.

"Exalted persons like Lord Śiva and Lord Brahmā could not properly describe the truth of the Supreme Personality of Godhead, Kṛṣṇa. May the Lord, who is always worshiped as the protector of all devotees by great saints who observe vows of silence, meditation, devotional service and renunciation, be pleased with us."\*

## Text 16

vyākhyātām ca śrī-svāmi-padaih

"aho prahlādasya bhāgyam yena devo dr̥ṣṭaḥ, vayam tu manda-bhāgyāḥ" iti viśīdantam rājānam praty āha, yūyam iti tribhiḥ".

vyakhyatam-commented upon; ca-also; sri-svami-padaih-by Srila Sridhara Svami; aho-Oh; prahladasya-of Prahlada; bhagyam-the good fortune; yena-by whom;l devah-the Personality of Godhead; dr̥stah-was seen; vayam-we; tu-however; manda-bhagyah-are very unfortunate; iti-thus; visidantam-who was lamenting; rajanam prati-to the king; aha-he said; yuyam iti- beginning with the word "yuyam"; tribhih-with the three verses.

Śrīla Śrīdhara Svāmī comments:

"To the king who lamented, 'Ah, Prahlāda, who saw the Lord, was fortunate', Nārada Muni spoke the three verses beginning with 7.10.48."

## Text 17

asya padya-trayasya tātparyārthas tair eva likhitah

"na tu prahlādasya gr̥he param brahma vasati, na ca tad-darśanārtham munayas tad-gr̥hān abhiyānti, na ca tasya brahma mātuleyādi-rūpeṇa vartate, na ca svayam eva prasannam, ato yūyam eva tato 'py asmatto 'pi bhūri-bhāgāḥ iti bhāvah"

asya-of this; padya-trayasya-three verses; tatparya-arthah-the meaning; taih-by Sridhara Svami-eva-certainly; likhitah-is described in writing; na-not; tu-but; prahladasya-of Prahlada Maharaja; gr̥he-in the home; param-the Supreme; brahma-Lord; vasati-resides; na-not; ca-and; tat-of Him; darsana-the sight; artham-for the purpose; munayah-the great sages; tat-gr̥han-to His home; abhiyanti-travel; na-not; ca-and; tasya- of him; brahma-the Supreme Lord; matuleya-adi-rupena-as the maternal cousin and in other intimate relationship also; vartate-remains; na-nor; ca-and; svayam-personally; prasannam-pleased; atah-therefore; yuyam- you; eva-certainly; tatah-than Prahlada; api-even; asmattah-than Me; api-also; bhuri-bhagah-more fortunate; iti-thus; bhavah-the meaning.

Śrīdhara Svāmī further comments on these three verses:

"The Supreme Personality of Godhead did not personally stay in Prahlāda Mahārāja's home (although He stayed in the Pāṇḍavas' home). The great sages did not travel to Prahlāda's home in order to see the Supreme Lord (although they did visit the Pāṇḍavas' home for this purpose). The Supreme Lord did not become the

intimate relative of Prahlāda Mahārāja (as He became the maternal cousin of the Pāṇḍavas). The Supreme Lord also did not personally express great pleasure in the daily activities of Prahlāda Mahārāja (as He did with the Pāṇḍavas). For all these reasons Narada said that the Pāṇḍavas were more fortunate than either himself (Nārada) or Prahlāda."

### Text 18

sadāti-sannikṣṭatvān  
mamataḍhikyato hareḥ  
pāṇḍavebhyo 'pi yādavāḥ  
kecit śreṣṭhatamā mataḥ

sada-constant; ati-sannikṣṭavan-closeness; mamata-adhikyatah-because of intimate family relationship; hareh-of Lord Hari; pandavebhyah-than the Pandavas; api-even; yadavah-members of the Yadu dynasty; kecit-some; sresthatamah-more exalted; matah-are considered.

Because of their constant intimate association with Kṛṣṇa and close family ties with Him, some members of the Yadu dynasty are more exalted than the Pāṇḍavas.

### Text 19

tathā hi śrī-daśame

"aho bhoka-pate yūyam  
janma-bhājo nṛṇām iha  
yat paśyathāśakṛt kṛṣṇam  
durdarśam api yoginām"

tatha hi-furthermore; hi-certainly; sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; aho-Oh; bhoja-of the Bhoja dynasty; pate-O king; yuyam-you; janma-bhajah-have taken a fortunate birth; nṛnam-You; janma-bhajah-have taken a fortunate birth; nṛnam-among human beings; iha-here in the material world; yat-because; pasyatha-you see; asakṛt-constantly; kṛṣṇam-Śrī Kṛṣṇa; durdarsam-who is difficult to see; api-even; yoginam-for the yogis.

In Śrīmad-Bhāgavatam (10.82.28 and 30):

"Your majesty Ugrasena, king of the Bhojas, factually the Yadus are the only persons within this world who are perfect in all respects. All glories unto you! All glories unto you! The specific condition of your perfection is that you are always seeing Lord Kṛṣṇa, who is sought after by many mystic yogis undergoing severe

austerities and penances for great numbers of years. All of you are in direct touch with Lord Kṛṣṇa at every moment."\*

## Text 20

"tad-darśana-sparśanānupatha-prajalpa-  
śayyāsanāśana-sayauna-sapiṇḍa-bandhaḥ  
yeṣāṁ gr̥he niraya-vartmani vartatāṁ vaḥ  
svargāpavarga-viramaḥ svayam āsa viṣṇuḥ"

atah eva-therefore; aha-He says; tat-of Lord Kṛṣṇa; darsana-sight; sparsana-touch; anupatha-travelling on the same path; prajalpa-talking; sayya-on the bed; asana-on the sitting place; asana-taking meals; sayauna-by matrimonial relationship; sapinda-and by blood relationship; bandhah-relation; yesam-of whom; gr̥he-in the home; niraya-to hell; vartmani-on the road; vah-you; svarga-elevation to the upper planetary system; apavarga-and liberation; viramah-stopping; svayam-personally; asa-is; visnuh-Lord Viṣṇu.

"Your majesty, King of the Bhojas, you are related with the Yadu dynasty by matrimonial relationship and by blood relationship also. As a result you are constantly in touch with Lord Kṛṣṇa, and you have no difficulty in seeing Him at any time. Lord Kṛṣṇa moves with you, talks with you, sits with you, rests with you, and dines with you. The Yadus appear to be always engaged in worldly affairs which are considered to lead to the royal road to hell. But due to the presence of Lord Kṛṣṇa, the Original Personality of Godhead in the Viṣṇu category, who is omniscient, omnipresent, and omnipotent, all of you are factually relieved from all material contamination and are situated in the transcendental position of liberation and Brahman existence."\*

## Text 21

"śayāsanāṭanalāpa-  
krīḍā-snānādi-karmasu  
na viduḥ santam ātmānam  
vṛṣṇayaḥ kṛṣṇa-cetasah"

saya-sleeping; asana-sitting; atana-walking; alapa-talking; krida-recreation; snana-bathing; adi-beginning with; karmasu-in activities; na-did not; vidhu-know; santam-being; atmanam-themselves; vrsnayah-the Yadavas; krsna-cetasah-thinking of Kṛṣṇa; iti adau-in the passage beginning; ca-also; parama-supreme; sadhutva-of piety; prasiddheh- because of fame.

In Śrīmad-Bhāgavatam 10.90.46):

"The Yādavas loved Kṛṣṇa so intensely that in their regular activities: in sleeping, sitting, traveling, talking, sporting, cleansing, and bathing, they were simply absorbed in thoughts of Kṛṣṇa, and paid no attention to bodily necessities."\*

#### Text 22

yadubhyo 'pi varīṣṭho 'sau  
sarvebhyaḥ śrīmad-uddhavaḥ  
śrīmad-bhāgavate yasya  
śrūyate mahimādbhutaḥ

yadubhyah-of the Yadus; api-even; varisthah-best; asau-he; sarvebhyaḥ-all;  
srimat-uddhavaḥ-Uddhava; srimat-bhagavate-in the Śrīmad-Bhāgavatam; yasya-of  
whom; śrūyate-is heard; mahima-the glory; adbhutaḥ-wonderful.

Uddhava, whose wonderful glories are described in Śrīmad-Bhāgavatam, is the best of all the Yādavas.

#### Text 23

tathā hi ekādaśe śrīmad-bhagavad-vākyam

"na tathā me priyatama  
ātma-yonir na śaṅkaraḥ  
na ca saṅkarṣaṇo na śrīr  
naivātmā ca yathā bhavān"

tatha hi-furthermore; ekadase-in the Eleventh Canto of Śrīmad-Bhāgavatam;  
srimat-bhagavat-of the Supreme Personality of Godhead; vakyam- in the statement;  
na-not; tatha-in the same way; me-to Me; priyatamah- dear; atma-yonih-Brahma;  
na-nor; saṅkaraḥ-Siva; na-nor; ca-and; saṅkarsanaḥ-Sankarsana; na-nor; śrīh-  
Lakṣmi-devi; na-nor; eva- certainly; atma-Myself; ca-also; yatha-as; bhavan-you are.

Lord Kṛṣṇa's words in Śrīmad-Bhāgavatam (11.14.15):

"O Uddhava, neither Brahmā, Śiva, Saṅkarṣaṇa, Lakṣmī, nor I Myself am dear to Me as you."

#### Text 24

tathā

"tvam tu bhāgavateṣv aham" iti

tatha-in the same way; tvam-you; tu-indeed; bhagavatesu-among the devotees; aham-I am; iti-thus.

(Lord Kṛṣṇa also said to Uddhava in Śrīmad-Bhāgavatam 11.16.29): "(O Uddhava,) among the devotees you are my representative."

### Text 25

ābālyād eva govinde  
bhaktir asyākhilottamā

abalyat-from childhood; eva-certainly; govinde-to Lord Govinda; bhaktih-devotion; asya-of him; akhila-uttama-superexcellent.

Even from his own childhood, Uddhava was a great devotee of Lord Kṛṣṇa.

### Text 26

tathā ca śrī-trītiye

yaḥ pañca-hāyano mātṛā  
prātar-āśāya yācitaḥ  
tan naicchad racayan yasya  
saparyām bāla-līlayā

tatha-in the same way; ca-also; sri-trītiye-in the Third Canto of Śrīmad-Bhāgavatam; yaḥ-one who; pañca-five; hāyanaḥ-years old; mātṛā-by his mother; prātaḥ-āśāya-for breakfast; yācitaḥ-called for; tat-that; na-not; aicchat-liked; racayan-playing; yasya-whose; sapar- yām-service; bāla-līlayā-childhood.

In Śrīmad-Bhāgavatam (3.2.2):

"Uddhava was one who even in his childhood, at the age of five years, was so absorbed in the service of Lord Kṛṣṇa that when he was called by his mother for morning breakfast, he did not wish to have it."\*



## Text 27

ata eva tatraiva śrī-bhagavad-vacanam

noddhavo 'ṇv api man-nyūno  
yad guṇair nārditaḥ prabhuḥ

atah eva-therefore; tatra-in the Śrīmad-Bhāgavatam; eva-certainly; sri-bhagavat-of the Supreme Personality of Godhead; vacanam-the statement; na-not; uddhavaḥ-Uddhava; aṇu-slightly; api-also; mat-to Myself; nyūnaḥ-inferior; yat-because; guṇaiḥ-by the modes of ma-terial nature; na-nor; arditāḥ-affected; prabhuḥ-master.

There also (Śrīmad-Bhāgavatam 3.4.31)

"Uddhava is not inferior to Me in any way because he is never affected by the modes of material nature."\*

## Text 28

asyārthaḥ. yad-guṇaiḥ yasya uddhavasya guṇaiḥ, prabhur apy aham, na arditāḥ na yācitaḥ. yad vā, yat yasmāt, uddhavaḥ guṇaiḥ sattvādibhiḥ, na arditāḥ na pīditāḥ, guṇātīta ity arthaḥ. tatra hetuḥ, prabhuḥ bhaskti-rasasvade prabhaviṣṇuḥ.

asya-of this verse; arthah-the meaning; yat-of whom; gunaih-with the qualities; yasya-of whom; uddhavasya-of Uddhava; gunaih-by the qualities; prabhuḥ-lord; api-although; aham-I am; na-not; arditāḥ-"ardita"; na- which means nat; yacitah-begged; yat va-or; yat-"yat"; yasmāt-means "because"; uddhavaḥ-Uddhava; gunaih-"guna"; sattva-adibhiḥ-means "by goodness, passion, and ignorance, the three modes of material nature; na arditā-"na arditā"; na piditah-means "not troubled"; guna-the modes of material nature; atitah-beyond; iti-thus; arthah-the meaning; tatra-in this connection; hetuh-the reason; prabhuḥ-the Lord; bhakti-of devotional service; rasa-the mellows; asvade-in the taste; prabhavisnyh-all-powerful.

Here is the meaning of this verse. "Yad-guṇaiḥ" means "with Uddhava's qualities", "prabhuḥ" means "I, the Lord", and "na arditāḥ" means "na requested". Or, the meaning may be: "yat" means {sy 168}because", "guṇaiḥ" means "by the modes of nature beginning with the mode of goodness", and "na arditāḥ" means "not troubled". This means that Uddhava is beyond the modes of material nature. The reason is given in the word "prabhuḥ", which means "able to taste the nectar of devotional service.

## Text 29

vraja-devyo varīasya  
īdṛśād uddhavād api  
yad āsām prema-mādhuryam  
sa eṣo 'py abhiyācate

vraja-devyah-the gopis of Vrajabhumi; variyasyah-superior; idarsat-like this; uddhavat-to Uddhava; api-even; yat-became; asam-of them; prema-of pure love of Kṛṣṇa; madhuryam-the sweetness; saḥ esah-he (Uddhava); api-even; abhiyacate-begs for.

The gopīs of Vraja are more exalted even than Uddhava. Uddhava begs to attain the same sweetness of love (they bear for Lord Kṛṣṇa).

## Text 30

tathā hi śrī-daśame

"etāḥ param tanu-bhṛto bhuvi gopa-vādhvo  
govinda evam akhilātmani rūḍha-bhāvāḥ  
vāñchanti yad bhava-bhiyo munayo varam ca  
kim brahma-janmabhir ananta kathārasasya"

tatha hi-furthermore; sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; etah-they; param; superior; tanu-bhrtah-with forms; bhuvi-on the earth; gopa-vadhvah-the gopis; govinda-for Govinda; evam-in this way; akhila-atmani-the Supersoul present in all living entities; rudha-fully developed; bhava-ecstatic love; vanchanti-desire; yat-which; bhava-of material existence; bhayah-afraid; munyah-sages; vayam-we; ca-also; kim- what is the use; brahma-as Brahma; janmabhih-with births; ananta- unlimited; katha-topics; rasasya-of the nectar.

In Śrīmad-Bhāgavatam 10.47.58 (Uddhava said):

"Among all the living entities who have accepted the human form of life, the gopīs are superexcellently successful in their mission. Their thought is thoroughly absorbed in the lotus feet of Kṛṣṇa. Great sages and saintly persons are also trying to be absorbed in meditation upon the lotus feet of Kṛṣṇa, who is Mukunda Himself, the giver of liberation, but the gopīs, having lovingly accepted the Lord, are automatically accustomed to this habit. They do not depend on any yogic practice. The conclusion is that one who has attained the gopīs' condition of life does not have to take birth as Lord Brahmā or be born in a brāhmaṇa family or be initiated as a brāhmaṇa."\*

### Text 31

śrī-bṛhad-vāmane ca bhṛgv-ādīn prati śrī-brahma-vākyaṃ

"śaṣṭi-varśa-sahasrāṇi  
mayā tapataṃ tapaḥ purā  
nanda-gopa-vraja-strīṇāṃ  
pada-reṇūpalabdhaye  
tathāpi na mayā prāptās  
tāsāṃ vai pada-reṇavaḥ"

sri-brhat-vamane-in the Brhad-Vamana Purana; ca-also; bhṛgu-adin prati-to the sages headed by Bhṛgu; śrī-brahma-of Brahma; vākyaṃ-the statement; śaṣṭi-varśa-sahasrāṇi-for six thousand years; maya-by me; tapataṃ-were performed; tapaḥ-austerities; pura-formerly; nanda-gopa-vraja; in Vṛndavana; strīṇāṃ-of the gopis; pada-of the feet; reṇu-the dust; upalabdhaye-for attaining; tathā api-nevertheless; na-was not; maya-by me; prāptah-attained; tasam-of them; vai-certainly; pada-of the feet; reṇavaḥ-the dust.

In Bṛhad-Vāmana Purāṇa, speaking to the sages headed by Bhṛgu, Brahmā said

"Although I performed severe austerities for six thousand years to attain the dust from the Vraja-gopīs' lotus feet, I was unable to attain it."

### Text 32

bhṛgv-ādī-vākyaṃ

"vaiṣṇavānāṃ pada-rajo  
grhyate tvad-vidhair api  
santi te bahavo loke  
vaiṣṇavā nārada-dayaḥ

"teṣāṃ vihāya gopīnāṃ  
pada-reṇus tvayāpi yat  
grhyate saṃśayo me 'tra  
ko hetus tad vada prabho"

bhṛgu-adi-of the sages headed by Bhṛgu; vākyaṃ-the statement; vaiṣṇavanam-of the devotees of the Lord; pada-of the feet; rajah-the dust; grhyate-is attained; tvat-vidhair-by those like you; api-also; santi-there are; te-they; bahavaḥ-many; loke-in this world; vaiṣṇava-devotees; nārada-adayaḥ-headed by Narada Muni; tesam-of them; vihaya-abandoning; gopinam-of the gopis; pada-of the feet; reṇuh-the dust; tvaya-by you; api-although; yat-what; grhyate-is attained; saṃśayah-doubt; me-of

me; atra-in this regard; kah-what?; hetuh-is the reason; tat-that; vada-please explain; prabho-O Lord.

The sages headed by Bhṛgu said:

"In this world are many devotees, among whom Nārada is the first, the dust of whose feet persons like you may take. Still, you neglect them for the dust of the gopīs' feet. This fills me with doubt. What is the reason. O lord, please tell."

### Text 33

śrī-brahma-vākyam

"na striyo vraja-sundaryah  
putrā śreṣṭhāḥ striyo 'pi tāḥ  
nāhaṁ śivaś ca śeṣaś ca  
śrīś ca tābhiḥ samāḥ kvacit"

sri-brahma-of Brahma; vakyam-the statement; na-not; striyah-ordinary women; vraja-of Vraja; sundaryah-the beautiful gopis; putra-my son; sresthah-the best; striyah-women; api-even; tah-they; na-not; aham-I; sivaḥ-Siva; ca-and; sesah-Ananta Sesa; ca-and; srih-Laksmi-devi; ca-and; tabhih-with them; samah-are equal; kvacit-at any time.

Brahmā said:

"My sons, the beautiful girls of Vraja are the best of women. Neither I, Lord Śiva, Ananta Śeṣa, nor Lakṣmī-devī, are equal to them in any way."

### Text 34

ādi-purāṇe ca śrīmad-arjuna-vākyam

trailokye bhagavad-bhaktāḥ  
ke tvāṁ jānanti marmaṇi  
keṣu vā tvāṁ sadā tuṣṭāḥ  
keṣu prema tavātulam"

adi-purane-in the Adi Purana; ca-also; srimat-arjuna-of Arjuna; vakyam-the statement; trailokye-in the three planetary systems; bhagavat-of the Personality of Godhead; bhaktah-devotes; ke-which?; tvam-You; jananti-are able to understand; marmani-in an intimate way; kesu-with whom; va-or; tvam-You; sada-always; tustah-are pleased; kesu-for whom; prema-love; tava-Your; atulam-without equal.

In Adi Purāṇa, Arjuna said (to Lord Kṛṣṇa):

"In the three worlds, which devotees know You most intimately? With whom are You always pleased? To whom do You bear love without equal?

### Text 35

śrī-bhagavad-vākyam

"na tathā me priyatamo  
brhmā rudraś ca pārthiva  
na ca lakṣmīr na cātmā ca  
yathā gopījano mama

sri-bhagavat-of the Supreme Personality of Godhead; vakyam-the statement; na-not; tatha-in that way; me-to Me; priyatamah-most dear; brahma-Brahma; rudrah-Siva; ca-and; parthiva-O king; na-not; ca-and; laksmih-Laksmi; na-nor; ca-and; atma-My own self; ca-and; yatha-as; gopijanah-the gopis; mama-are to Me.

The Personality of Godhead replied:

" O king, neither Brahmā, Śiva, Lakṣmī, nor My own self are as dear to Me as the gopīs.

### Text 36

"bhaktā mamānuraktās ca  
kāti santi na bhū-tale  
kintu gopījanaḥ prāṇā-  
dhika-priyatamo mama

bhaktah-devotees; mama-to Me; anuraktah-dear; ca-also; kati-many; santi-are; na-not; bhu-tale-in this world; kintu-however; gopijanah-the gopis; prana-than My own life-breath; adhika-more; priyatamah-dear; mama-to Me.

"How many devotees do I love in this world? Still, the gopīs are more dear to Me than My own life-breath.

### Text 37

"na mām jānanti munayo  
yogināś ca parantapa  
na ca rudrādayo devā  
yathā gopyo vidanti mām

na-do not; mam-Me; janati-understand; munayah-the great sages; yoginah-the yogis; ca-and; parantapa-O mighty Arjuna; na-not; ca-and; rudra-adayah-headed by Lord Siva; devah-the demigods; yatha-as; gopyah-the gopis; vidanti-understand; mam-Me.

"O mighty Arjuna, neither the great sages, yogīs, nor demigods headed by Śiva understand Me as well as do the gopīs of Vraja.

### Text 38

"na tapobhir na vedaiś ca  
nācārair na ca vidyayā  
vaśo 'smi kevalam premṇā  
pramāṇam tatra gopikāḥ

na-not; tapobhih-by austerities; na-not; vedaih-by Vedic studies; ca-and; na-not; acaraih-by saintly conduct; na-not; ca-and; vidyaya-by cultivation of knowledge; vasah-controlled; asmi-I am; kevalam-only; prema-by pure love; pramanam-evidence; tatra-in this connection; gopikah-the gopis.

"Neither by austerities, Vedic study, saintly conduct, nor knowledge am I conquered. I am conquered only by love. The gopīs are proof of that.

### Text 39

"man-māhātmyam mat-sāparyam  
mac-chraddhām man-manogatam  
jānanti gopikāḥ pārtha  
nānye jānanti marmaṇi

mat-My; mahatmyam-glory; mat-My; saparyam-worship and service; mat-in Me; sraddham-faith; mat-upon Me; manah-gatam-meditation; jananti-understand; gopikah-the gopis; partha-O son of Prtha; na-not; anye-others; jananti-understand; marmani-in the most confidential meaning.

"The gopīs understand My glories, service to Me, faith in Me, and meditation

upon Me. O son of Pṛthā, others do not understand these things intimately.

#### Text 40

"nījāṅgam api yā gopyo  
mameti samupāsate  
tābhyaḥ paraṁ na me pārtha  
nigūḍha-prema-bhājanam" iti

nija-own; angam-transcendental form; api-even; yah-who; gopyah-gopis; mama-My; iti-thus; sam upasate-worship; tabhyah-than them; param-greater; na-not; me-of Me; partha-O son of Prtha; nigudha-confidential; prema-of love; bhajanam-object; iti-thus.

"The gopīs worship My body. O son of Pṛthā, no one else worships Me with more intimate love."

#### Text 41

na citraṁ prema-mādhuryam  
āsāṁ vañched yad uddhavaḥ  
pada-reṇūksitaṁ yena  
tṛṇa-janmāpi yācyate

na-not; citram-a sorce of wonder; prema-of pure love; madhuryam-the sweetness; asam-of the gopis; vanchet-desired; yat-which; uddhavaḥ-Uddhava; pada-of the lotus feet; renu-by the dust; uksitam-sprinkled; yena-by which; trna-as a blade of grass; janma-birth; api-even; yacyate-prayed for.

It is not surprising that Uddhava, who begged to take birth as a blade of grass sprinkled with the dust of their feet, yearned to attain the same sweetness of love they (bore for Lord Kṛṣṇa).

#### Text 42

tathā hi śrī-daśame

"āsāṁ aho caraṇa-reṇu-juśāṁ ahaṁ syāṁ  
vṛndāvane kem api gulma-latauśadhīnām  
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā  
bhejur mukunda-padavīm śrutibhir vimṛgyām"

tatha hi-furthermore; sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; asam-of the gopis; aho-Oh; carana-renu-the dust of the lotus feet; jusam-devoted to; aham syam-let me become; vrndavane-in Vṛndavana; kim api-anyone; gulam-lata-ausadhinam-among bushes, creepers and herbs; ya-they who; dustyajam-very difficult to give up; sva-janam-family members; arya-patham-the path of chastity; ca-and; hitva-giving up; bhejuh-worshipped; mukunda-padavim-the lotus feet of Mukunda, Kṛṣṇa; srutibhih-by the Vedas; vimrgyam-to be searched for.

(He says) in Śrīmad-Bhāgavatam (10.47.61):

"The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana because the gopīs trample them and bless them with the dust of their lotus feet."\*

### Text 43

iti kṛṣṇaṁ niṣevyāgre  
kṛṣṇasyopāsakair janaiḥ  
sevyāḥ prasāda-puṣpādyair  
avaśyaṁ vraja-subhruvaḥ

iti-thus; kṛṣṇam-Kṛṣṇa; niṣevya-having served; agre-in the beginning; kṛṣṇasya; of Sri Kṛṣṇa; upasakaih-by the worshipped; janaih-persons; sevyah-worthy of being served; prasada-offered to Kṛṣṇa; puspa-adyaih- with flowers and other articles; avasyam-inevitably; vraja-of Vraja; subhruvah-the gopis who have beautiful eyebrows.

After serving Lord Kṛṣṇa, the devotees of Kṛṣṇa should serve the beautiful-eyebrowed girls of Vraja with offerings of prasādam-flowers and other things.

### Text 44

tatrāpi sarva-gopīnām  
rādhikāti-variyaṁ  
sarvādhikyena kathitā  
yat purāṇāgacāḍiṣu

tatrapi-nevertheless; sarva-of all; gopinam-the gopis; radhika-Srimati Radharani; ati-variyaṁ-is the best; sarva-to all the other gopis; adhikyena-as superior; kathita-is described; yat-which; purana-agama-adisu-in the Puranas, Agamas, and other



Vedic literatures.

Śrīmatī Rādhārāṇī is the best of all the gopīs. Her superiority is described in the Purāṇas, Āgamas, and other Vedic literatures.

#### Text 45

yathā pādme

"yathā rādhā priyā viṣṇos  
tasyāḥ kuṇḍam priyam tathā  
sarva-gopīṣu saivaikā  
viṣṇor atyanta-vallabhā

yatha-just as; padme-in the Padma Purana; yatha-just as; radha- Srimati Radharani; priya-very dear; visnoh-to Lord Kṛṣṇa; tasyah-Her; kundam-bathing place; priyam-very dear; tatha-so also; sarva-gopisu- among all the gopis; sa-She; eva-certainly; eka-alone; visnoh-of Lord Kṛṣṇa; atyanta-vallabha-very dear.

In Padma Purāṇa:

"Just as Śrīmatī Rādhārāṇī is most dear to Śrī Kṛṣṇa, Her bathing place known as Rādhā-kuṇḍa is also dear to Him. Among all the gopīs, Śrīmatī Rādhārāṇī is supermost and very dear to Lord Kṛṣṇa."\*

#### Text 46

ādi-purāṇe ca

"trailokye pṛthivī dhanyā  
yatra vṛndāvanam purī  
tatrāpi gopikāḥ pārtha  
tatra rādhābhidhā mama"

adi-purane-in the Adi Purana; ca-also; railokye-in the three planetary systems; prthivi-the earth; dhanya-is very fortunate; yatra-where; vrndavanam puri-the village of Vrndavana; tatra-there; api-also; gopikah- the gopis; partha-O son of Prtha; tatra-there; radha-Srimati Radharani; abhidha-named; mama-very dear to Me.

Also, in Adi Purāṇa:

"O son of Pṛthā, in the three worlds the earth planet, where the town of Vṛndāvana is situated, is most fortunate. There the gopīs stay. There My (beloved), who is named Rādhā, stays."